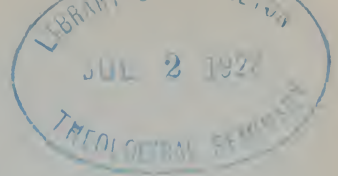




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The Outlook of Missions



VOLUME XX

JUNE, 1928

NUMBER 6

United We Stand in China!

THIS group of Christian workers met on the Compound of our Mission at Yochow City, Hunan, China, on April 25-28, 1928.

It represents the Presbytery of North Hunan, whose meeting followed the Conference of the Evangelists of our Yochow Field. These meetings are the harbingers of a new day among the people whom we all love and wish to serve.

The story of the proceedings is told on another page, and will be read with great rejoicing.

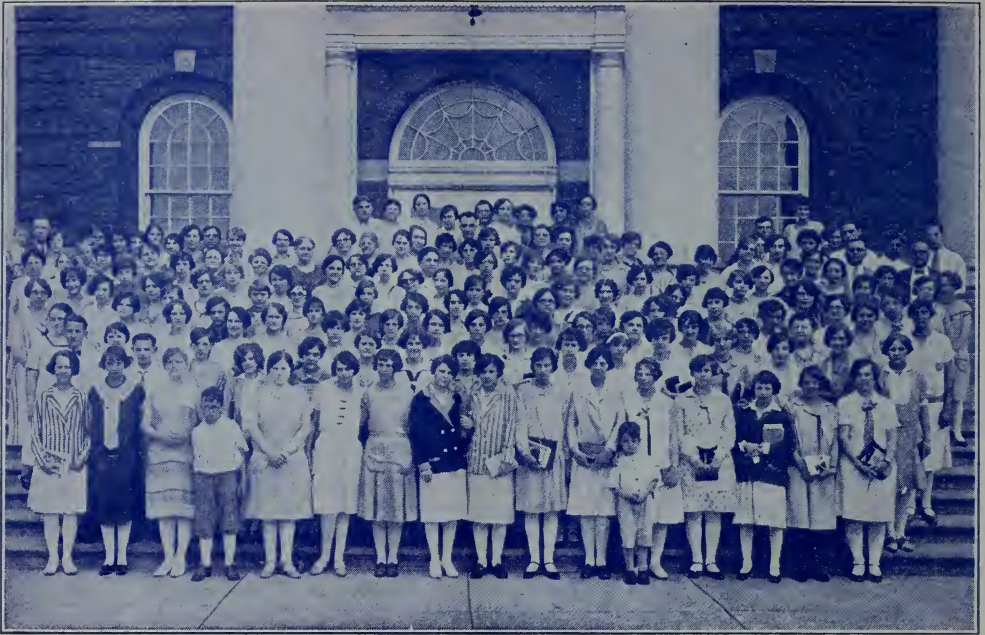
It is significant that the missionaries stand in the background, but that was their own choice, and there is where they prefer to work in the future.

There is only one way for the *Way Christ Jesus* to be made known among the people in China, and that is by presenting a united front in the work of evangelization.



MEETING OF THE PRESBYTERY OF NORTH HUNAN HELD AT YOCHOW CITY, CHINA,
IN APRIL

Missionaries Bucher, Yaukey, Keller and Snyder standing in the rear



LANCASTER MISSIONARY CONFERENCE, 1927

The Summer Missionary Conferences

The Summer Missionary Conferences are being prepared for you. Are you prepared for them? Now is the time to decide which Conference you will attend and send in your registration.

STUDY THEMES

HOME MISSIONS
"Home Missions Today"

FOREIGN MISSIONS
"Africa"

Especial emphasis will be placed this year upon the subject of Home Missions. The Home Mission Board is preparing a special "Home Mission Handbook" for use at the Conferences this year.

Here Are the Dates and the Places

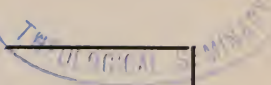
DECIDE NOW

REGISTER EARLY

| | | |
|----------------------------|--------------------------|--------------------|
| Hood College..... | Frederick, Md. | July 2 to July 9 |
| Bethany Park..... | Indianapolis, Ind. | July 9 to July 15 |
| Catawba College | Salisbury, No. Car. | July 14 to July 21 |
| Kiskiminetas Academy | Saltsburg, Pa. | July 16 to July 23 |
| Heidelberg College..... | Tiffin, Ohio | July 21 to July 28 |
| Ursinus College | Collegeville, Pa. | July 30 to Aug. 6 |
| Theological Seminary | Lancaster, Pa. | Aug. 4 to Aug. 11 |
| Mission House | Plymouth, Wis. | Aug. 20 to Aug. 27 |

For Particulars Address

REV. A. V. CASSELMAN, D. D., Department of Missionary Education
 Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.



The Outlook of Missions

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CONTENTS FOR JUNE

THE QUIET HOUR..... 242

GENERAL

Summer Missionary Conferences..... 243

HOME MISSIONS

The Fellowship Tour..... 247

Home Mission Day..... 248

Notes 249

Dedication of the First Church, Los Angeles, California..... 250

Dedication of Community House of Trinity Reformed Church, Detroit, Michigan 252

Dedication of Grace Church, Baltimore, Maryland..... 253

Observations of the Treasurer..... 254

Annual Statement of the Board of Home Missions..... 256

Shall Electricity Serve the People?..... 258

Prohibition Pamphlet Material..... 259

Ten Commandments for the Nations..... 260

The Last of the First Church-Building Fund..... 260

FOREIGN MISSIONS

We Mourn the Loss of a Dear Member..... 261

Giving an Account to the Church..... 261

The Lord Made the Choice for This Child..... 262

"Out of the Pit"..... 263

The Status of Woman in the World..... 264

Missionary Yaukey Reports Chinese Church Gatherings Full of Courage and Hope 267

An Earnest Appeal for Church Union..... 271

Our Young People..... 272

THE WOMAN'S MISSIONARY SOCIETY

The Missionary Emphasis in College..... 275

A Surprise for the Editor..... 276

They Dream of a Home—a Christian Home..... 277

Berea, the Gateway to the Mountains..... 280

Festivities of Commencement Week..... 283

Literature Chat 285

Girls' Missionary Guild..... 286

Annual Report of the Treasurer of the Woman's Missionary Society.. 288

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Unto you that bear My name shall the Sun of righteousness arise with healing
in his wings. —Malachi 4:2.

Is it necessary to pray? Yes, it is necessary. There was nothing in regard to which the teaching of Christ was plainer than this.

—A. W. ROBINSON.

"I know not where His islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond His love and care!"

In Thee doth my soul rejoice. The darkness vanished before mine eyes, and I beheld Thee, the Sun of Righteousness.—ST. AUGUSTINE.

"We are creatures of two worlds, and while we find inspiration and satisfaction here, we know that we are made for even fuller and richer life than this world affords."

High thoughts and amiable words and courtliness, and the desire of fame, and love of truth, and all that makes a man.

—ALFRED TENNYSON.

"In the midst of our most zestful activities there steal into our hearts hints and dreams of the life that is life indeed."

"In the rearing of this unseen temple our moral and religious motives are reinforced by a certain artistic impulse, such as that which gives the architect of a noble building his chief inspiration."

"Who longs for larger work to do,
To his own task let him be true!"

The life of faith is the kept life, and the kept life is the life of faith.

—J. ELDER CUMMING.

We should be more strict as to ourselves. The probability is that we should then be less exacting as to others.

—B. T. BADLEY.

I offer unto Thee my thoughts, that they may be towards Thee; my deeds, that they may be according to Thee; my sufferings, that they may be for Thee—Treasury of Devotion.

"For God hath given Love to keep its own eternally."

Are you feeding your mind with the negative and destructive thoughts of sickness and failure, or with the positive and God-like thoughts of health and power and fullness of life generally?

—VAN RENSSELAER GIBSON.

Any enrichment of the aesthetic . . . will constitute an effective influence towards the appreciation of all that is good, beautiful and true as the expression of God Himself.

—GEORGE A. ASHKAR.

Prayer that would commend thee to the new-creating God,
Whose gift is childhood's heart without its stain

Of weakness, ignorance and changing vain;
That gift of God be thine!

—ELIZABETH BARRETT BROWNING.

We believe that this is God's world, and it is our business to see that He comes to reign in it, that it becomes His kingdom.

—JAMES REID.

"A man of faith is one who trusts God. A faithful man is one whom God can trust."

"Our Lord knew the difference between the touch of the thronging crowd and the touch of a soul in anguish making its venture of faith."

"Create in me a clean heart, O God,
And renew a right spirit within me:
Cast me not away from Thy presence,
And take not Thy Holy Spirit from me!"

The Prayer

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen. Book of Common Prayer.

The Outlook

VOLUME XX
JUNE, 1928
NUMBER 6

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

Summer Missionary Conferences

A. V. CASSELMAN

THERE has been sent out to every pastor in the Church a poster entitled, "Fruitful Vacations for Reformed Church Folk," advertising the Summer Missionary Conferences and the Camps and Schools of Religious Education. Enough of these were sent to each pastor that he might have one for each of his congregations. If any of the pastors did not receive these posters, we shall be very glad to send duplicates if we are notified of the fact.

There has also been sent to each pastor and to each former conference delegate and to the lists of prospective delegates sent in by the pastors a folder with the announcement of the various Conferences. If any pastors or missionary leaders desire extra copies of these announcements they will be cheerfully sent.

As has already been stated in the columns of THE OUTLOOK OF MISSIONS, the Home Mission theme this year is a basic one entitled "Home Missions Today." This theme will be especially emphasized in all of the Conferences. The pastors and leaders of the Church are urged to co-operate in making this a great home missionary year in the Summer Missionary Conferences. The Home Mission theme for the children is "Alaska." The adult book is "What Next in Home Missions," by William P. Shriver and the young people's book is "Youth and the New America," by G. Bromley Oxnam. The children's book is "Windows Into Alaska," by Gertrude C. Warner.

The Foreign Mission theme is "Africa." The book which will be used for the adults is "Friends of Africa," by

Jean Mackenzie. The young people's book is "Africa Today," by Mary Jefferys. The children's book is "In the African Bush," by Jewel Schwab.

A general outline of the programs of the various Conferences will be of interest to those who are thinking of attending. The theme for the Sunset Services at the Conferences this year is "What Shall I Do with My Life?"

The programs will be printed in the near future and the program of any particular conference will be sent if requested by the Department of Missionary Education. The outstanding features of the Conference programs as they are ready to date are as follows:

The Frederick Conference meets July 2nd to 9th at Hood College. The Chairman is Rev. John M. De Chant, Lewistown, Md. The Bible Hour will be conducted by Rev. H. I. Stahr, D.D., Hanover, Pa. The adult mission study textbook on Home Missions will be taught by Rev. A. V. Casselman, D.D., Philadelphia, Pa. The young people's book will be taught by Miss Greta P. Hinkle, Philadelphia. The adult Foreign Mission textbook will be taught by Miss Carrie M. Kerschner, and the young people's book by Miss Ruth Heinmiller, Cleveland, Ohio. The children's books will be taught by Miss Edna Martin, Hanover, Pa. The Institute Hour for women will be conducted by Miss Carrie M. Kerschner; for Sunday School and Young People by Rev. A. V. Casselman, D.D.; Girls' Missionary Guild, by Miss Ruth Heinmiller and for children by Miss Edna Martin. The Sunset Service ad-

dresses will be delivered by Rev. J. M. S. Isenberg, D.D., Vice-President of Ursinus College, Collegeville, Pa. The Hood Conference will have a special feature on its program this year because of the fact that the Conference meets over the Fourth of July. There will be a special program on the Fourth of July, beginning with a special service in the chapel in the morning, followed by the study classes; in the afternoon, there will be a special patriotic celebration with pageants and features by city and community delegations. The Sunset Service in the evening will be a patriotic one, after which a patriotic address will be delivered by Rev. John K. McKee, York, Pa. The day will be brought to a close by a Fourth of July party. The Conference Sermon will be preached by Rev. A. R. Bartholomew, D.D., Secretary of Board of Foreign Missions, Philadelphia. The evening addresses will be delivered by Prof. Alexander Toth, D.D., Lancaster, Pa.; Rev. S. A. Troxell, Baltimore, Md.; Miss Aurelia Bolliger, Sendai, Japan; Mr. Franklin T. Gwoh, Yochow, China, and Rev. A. V. Casselman, D.D.

The Bethany Park Conference will meet at Bethany Park near Brooklyn, Indiana, just south of Indianapolis, Indiana, on July 9th to 15th. Rev. G. H. Gebhardt, of Indianapolis, is the chairman. The Morning Watch will be conducted by Rev. H. L. V. Shinn, of Indianapolis, and the Bible Hour will be in charge of Rev. E. N. Evans, D.D., Indianapolis, Ind. The first study hour will be the Home Missions hour when the adult class will be taught by Dr. A. V. Casselman and the young people's book by Rev. F. W. Knatz, Fort Wayne, Indiana. The second study hour will be on Africa. The adult book, "The New Africa" will also be taught by Dr. A. V. Casselman; the woman's book entitled, "Friends of Africa" will be taught by Mrs. Melvin E. Beck, Chicago, Ill., and the young people's book, "Africa Today" will be taught by Miss Ruth Heinmiller, of Cleveland, Ohio. During the Institute Hour the men's group will be led by Rev. G. H. Gebhardt, Indianapolis, Ind.; the women by Mrs. Melvin E. Beck, Chicago, Ill.; the young people by Rev.

W. H. Knierim, Indianapolis, Ind.; the Girls' Missionary Guild by Miss Ruth Heinmiller, and the boys by Rev. F. W. Knatz, Fort Wayne, Ind. The Sunset Service addresses will be delivered by Rev. H. J. Christman, D.D., Dayton Ohio. The platform addresses in the evening will be delivered by Rev. Melvin E. Beck, Rev. T. P. Bolliger, D.D., Rev. A. V. Casselman, D.D., Rev. John Azary, Dayton, Ohio, and Mr. Franklin T. Gwoh, Yochow, China. The Conference Sermon will be preached by Rev. T. W. Hoerneman, of Lima, Ohio, and in addition to Mr. Hoerneman, in the afternoon, this conference will be favored with the presence of Miss Aurelia Bolliger, of Sendai, Japan.

The Kiskiminetas Conference will meet July 16th to 23rd, at Kiskiminetas Academy. Kiskiminetas will be of exceptional importance this year. For several years Pittsburgh Synod and the Woman's Missionary Society of Pittsburgh Synod have requested that the Summer Missionary Conference at Kiskiminetas and Camp Harmony be combined. It was felt that Pittsburgh Synod did not have sufficient constituency to support both of these institutions. Consequently, this year a program has been arranged by the Department of Leadership Training of the Publication and Sunday School Board and the Department of Missionary Education which will conserve the essential things of both the Missionary Conference and the Camp which will be known this year as the Kiskiminetas Camp and Summer Missionary Conference. Rev. H. F. Loch, of Salina, Pa., is the local Chairman, and Prof. Paul M. Limbert, of Lancaster, Pa., is Dean. The first hour in the morning will be the mission-study hour at which time the adult Home Mission book will be taught by Rev. A. V. Casselman, D.D., and the young people's book by Miss Greta P. Hinkle, Philadelphia. The adult book on Foreign Missions will also be taught by Dr. A. V. Casselman and the young people's book by Miss Ruth Heinmiller, of Cleveland Ohio. The children's books and method will be taught by Miss Elizabeth Zimmerman, of Berlin, Pa. After that there will

be a short assembly period, which will be followed by an hour of methods in which children's missionary methods will be taught by Miss Zimmerman; Woman's Missionary Society methods by Miss Greta P. Hinkle; Girls' Missionary Guild methods by Miss Ruth Heinmiller, and the Young People's Division of the Sunday School Methods by Prof. Paul M. Limbert. Then there will be two class periods in which three of the Youth Leadership Courses will be presented: "Youth in the Church," taught by Prof. Paul M. Limbert, of Franklin and Marshall College, Lancaster, Pa.; "The Bible in the Making," taught by Rev. Charles Spotts, Lancaster, Pa.; "Dramatic Activities," taught by Miss Naomi L. Brong, Boston University School of Religion. The Sunset Services will be in charge of Prof. Theo. F. Herman, D.D., Theological Seminary, Lancaster, Pa. The evening addresses will be of special interest. Rev. Samuel Horvath, pastor of the Hungarian Church at Homestead, Pa., will bring his choir and several of his young people's organizations out to the Conference for one afternoon and have a whole Hungarian afternoon and evening. Other evening addresses will be delivered by Mr. Franklin T. Gwoh, Yochow, China; Rev. I. G. Nace, Sendai,

Japan; Rev. A. V. Casselman, D.D. and Rev. James M. Mullan, B.D., Philadelphia, Pa. The Conference Sunday will be a very special one, beginning with a model Young People's Department of the Sunday School conducted by the teachers in charge of Prof. Limbert. Rev. Lawrence E. Bair of Greensburg, Pa., will preach the Conference Sermon, and in the afternoon Miss Brong's class in Dramatic Activities will present a missionary pageant.

The Tiffin Conference will meet July 21st to 28th at Heidelberg College. Rev. H. B. Diefenbach, of Akron, Ohio, is Chairman. The Conference Sermon will be delivered by Dr. C. E. Miller, President of Heidelberg College, and the Sunday evening address will be on "The New North-West," by Dr. T. P. Bolliger, Madison, Wis. The Bible Hour will be in charge of Rev. Elmer H. Zaugg, Ph.D., of Tiffin, Ohio. The adult class in Home Missions will be taught by Rev. T. P. Bolliger, D.D., Madison, Wis., and the young people's class by Dr. A. V. Casselman. The adult class in Foreign Missions will be taught by Miss Carrie M. Kerschner and the young people's class by Miss Ruth Heinmiller. During the Elective Hour a special class in Religious Education with reference to Missionary



DR. HERMAN'S CLASS AT KISKIMINETAS CONFERENCE

Education will be conducted by Dr. Zaugg. The children's books will be taught by Miss Mary Beam, Tiffin, Ohio. In the Institute Hour the men's group will be led by Rev. John C. Horning, D.D., St. Joseph, Mo.; Sunday School and Young People's group, by Dr. A. V. Casselman; Woman's group by Miss Carrie M. Kerschner; Girls' Missionary Guild group by Miss Ruth Heinmiller; Children's group by Miss Mary Beam. The Sunset Services will be in charge of the Rev. George M. Smith, Akron, Ohio. The week-day evening meetings will be addressed by Rev. Michael Toth, pastor of our Hungarian congregation at Detroit, Mich.; Mr. Franklin T. Gwoh, Yochow, China; Mr. George S. Noss, Sendai, Japan; Rev. J. C. Horning, Superintendent of the Department of Central West, St. Joseph, Mo., and Dr. A. V. Casselman.

The Collegeville Conference will meet at Ursinus College, July 30th to August 6th. The Chairman is Rev. Paul W. Yoh, Philadelphia. The Bible Hour will be conducted by Rev. J. O. Reagle, D.D., Mt. Bethel, Pa. The adult class in Home Missions will be taught by Dr. A. V. Casselman; the young people's book by Miss Greta P. Hinkle. The adult Foreign Mission book will be taught by Miss Carrie M. Kerschner and the young people's book by Miss Ruth Heinmiller. The children's books will be taught by Miss Edna Martin, of Hanover, Pa. During the Institute Hour the Men's group will be in charge of Rev. Paul W. Yoh; the women's group in charge of Miss Carrie M. Kerschner; Dr. Casselman will have the Sunday School and Young People's group; the Girls' Missionary Guild group will be in charge of Miss Ruth Heinmiller and the children's group in charge of Miss Edna Martin. The Sunset Services will be conducted by Rev. Aaron R. Tosh, Philadelphia, Pa. The platform meetings will be addressed by Rev. Alexander Toth, D.D., Theological Seminary, Lancaster, Pa.; Rev. T. P. Bolliger, D.D., Madison, Wis.; Rev. A. V. Casselman, D.D.; Dr. Charles E. Schaeffer, D.D., Philadelphia, Pa.; Mr. Franklin T. Gwoh, Yochow, China. The Conference Sermon will be preached by

Rev. Allen R. Bartholomew, D.D., Philadelphia, Pa., and the evening address will be delivered by Mr. George S. Noss, of Sendai, Japan.

The Lancaster Conference will meet in the Theological Seminary, Lancaster, Pa., August 4th to 11th. Rev. C. G. Bachman, of New Holland, Pa., is chairman. The Conference Sermon will be preached by Prof. H. M. J. Klein, Ph.D., of Franklin and Marshall College, Lancaster, Pa. The Sunset Services will be in charge of Rev. Clayton H. Ranck, Philadelphia, Pa. The evening address on Sunday will be delivered by Mr. Franklin T. Gwoh, of Yochow, China. The Bible Hour will be in charge of Prof. Theo. F. Herman, D.D., of the Theological Seminary, Lancaster. During the Major Study Hour the adult Home Mission book will be taught by Dr. A. V. Casselman; the young people's book, by Miss Greta P. Hinkle; the adult Foreign Mission book by Miss Carrie M. Kerschner; and the young people's book by Miss Ruth Heinmiller. During the Elective Study Hour a class in religious Education will be taught by Dr. Herman. The children's book will be taught by Mrs. H. C. Arnold, Lancaster, Pa. At the Institute Hour the woman's group will be led by Miss Carrie M. Kerschner; the Sunday School and Young People's group by Dr. A. V. Casselman; the Girls' Missionary Guild group by Miss Ruth Heinmiller; the children's group by Mrs. H. C. Arnold. The evening addresses will be delivered by Prof. Alexander Toth, D.D., Theological Seminary, Lancaster; Dr. Charles E. Schaeffer, Philadelphia; Rev. James M. Mullan, B.D., Philadelphia, Pa.; Mr. George S. Noss, Sendai, Japan, and Dr. A. V. Casselman.

It is to be hoped that pastors and missionary leaders will encourage their young people to attend these Conferences. Registrations for Frederick, Lancaster and Collegeville should be sent to Rev. A. V. Casselman, Room 417, Schaff Building, Philadelphia, Pa. For Kiskiminetas, to Mrs. B. A. Wright, Latrobe, Pa.; for Tiffin, to Mr. Russel G. Frantz, Heidelberg College, Tiffin, Ohio; and for Bethany Park, to Rev. W. H. Knierim, 1020 N. Garfield Drive, Indianapolis, Ind.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Fellowship Tour

THE Fellowship Tour to the World's Sunday-school Convention in Los Angeles, Calif., under the auspices of Miss Catherine A. Miller, Director of our Young People's Work, will furnish an excellent opportunity for members of the Reformed Church who will go on this tour to visit a number of the Missions of the Reformed Church.

The first place where sufficient time will be afforded will be at Denver, Colo. Here we have a very flourishing Mission. It is located at 17th Avenue and Emerson Street. The Rev. D. H. Fouse, D.D., is the pastor, and he will be on hand to greet the travelers. The next point will be Los Angeles, where our new First Church has just been dedicated. This Church is located at the corner of West 37th and South Hope Streets. The Rev. Edward F. Evemeyer, the Superintendent of our Department of the Pacific Coast, is in charge and he will be on hand to show everything that will be of interest. You will also want to see our Trinity Church in West Hollywood, which was built two years ago and of which Rev. M. M. Noacker is the pastor. And surely you will want to see our Japanese work. Our First Japanese work is at 202 N. San Pedro Street, and Rev. K. Namekawa is the pastor. This church is at present housed in a building which was formerly a saloon. Then you will want to see our other Japanese work at Sawtelle, Rev. K. Suzuki, pastor. This Mission worships in a dwelling house which is also occupied by the Missionary himself. Lately another Japanese Mission was organized by Rev. J. Mori, known as the Colonial Japanese Reformed Church. Then you will want to visit our Hungarian congregation which now worships in the old First Church building on East 25th

Street. The Rev. A. Hady is the pastor. Arrangements are being made by Superintendent Evemeyer for a big Reformed Church Rally in the First Church on Saturday, July 14th. This will be followed also by special services on Sunday, July 15th. It promises to be a great time for fellowship and inspiration.

At San Francisco you will want to see our First Japanese Church, at 1742 Post Street. This work was organized in 1910 by the Rev. J. Mori. Here is the Community House which the Woman's Missionary Society built for our Japanese work. The Rev. S. Kowta is the present pastor, and he will be expecting you to call on him. At San Francisco we also have a new Hungarian work, under the leadership of the Rev. Anthony Szabo. There is no church building as yet. His territory includes the Hungarians in Oakland and Berkeley and San Francisco and



REVS. J. MORI, S. KOWTA, A. SZABO AND
JAPANESE ELDERS, SAN FRANCISCO

vicinity. For the time being they are worshipping in our Japanese Church.

From there you go to Portland, Ore., and there we have a number of Reformed congregations, several of which are helped by our Board of Home Missions. The itinerary takes you back on your way home with stop-overs at Omaha and Chicago. At Omaha we have a splendid Mission Church in charge of Rev. A. Tendick, and at Chicago we have a number of Mission stations: Grace Mission, at Jackson Boulevard and Washtenah Street, of which the Rev. M. E. Beck is the pastor; St. Thomas, of which the

Rev. W. F. Naefe is the pastor; the Third Church, of which the Rev. L. S. Hegnauer is pastor; also a new Mission at Maywood, a suburb of Chicago. We have a number of Hungarian Churches in Chicago, at Burnside, Westside, South Chicago, Indiana Harbor, Whiting, East Chicago, Gary, where we also have an English Church, of which the Rev. J. M. Johnson is the pastor.

The Fellowship Tour would be worth while just for a tour of inspection among our Home Mission stations, not to say anything of the great World's Sunday-school Convention, which promises to eclipse all previous ones.

Summer Missionary Conferences

The Summer Missionary Conferences this year are especially emphasizing our Home Mission work. The text book for Mission Study is entitled, "What Next in Home Missions?" by Dr. William P. Shriver, of the Presbyterian Board of National Missions. To give the conference a denominational color, the Home

Mission Handbook, giving facts and information regarding our own Home Mission work will be used as supplementary reading. A great opportunity awaits our young people to inform themselves about present-day movements in Home Missions not only in the Reformed Church, but throughout America.

Home Mission Day

HOME Mission Day this year, the second Sunday in November, comes on November 13th. Our Hungarian work is the phase of Home Missions which the Reformed Church at large is asked to study and support. The Reformed Church has more Hungarian congregations than all other Protestant bodies combined. Therefore, its responsibility in behalf of these people in our midst is greater than that of any other or all of them put together. Our work among the Hungarians is arranged into three Classes: the Eastern, the Central, the Western. Each Classis has a President, who assists the General Secretary of the Board of Home Missions in administering the affairs of the respective congregations in each Classis. The Board has an annual Budget of \$50,000.00 for the support of this work. In addition the Woman's Missionary Society is contributing a large sum annually in the support

of Hungarian Deaconesses. The Hungarians were the first in this country to conduct Daily Vacation Bible Schools. In most of these Churches such schools are a prominent feature during the Summer months. The Board has been assisting a number of these congregations in the conduct of these Vacation Bible Schools. In cooperation with the Presbyterian Church, the Reformed Church is publishing a weekly paper for the Hungarians, known as the "Reformatusok Lapja." The Editors are the Rev. Samuel Horvath, of Homestead, for our Church, and Professor John Dikovics, of Bloomfield, N. J., for the Presbyterian Church. All of these phases of our Hungarian work will claim the sympathetic interest of our Church on Home Mission Day, and we hope that pastors, Sunday-school workers and officers of Missionary Societies in every congregation will plan to make this special day an outstanding one for the year.

Notes

Rev. William Reitzer, Missionary in the German Church at Flint, Michigan, reports a confirmation class this year numbering 26. This brings the confirmed membership up to 314. Rev. Mr. Reitzer began work here five years ago, when the congregation had 85 members. The church property is within two squares of the fine new Emerson High School. The pastor believes in religious education. Besides the weekly meeting of the pre-confirmation class on Wednesdays after school for an hour, there is a five-hour Saturday school, the first part of the session of which is devoted to learning their parents' tongue, the latter part being given strictly to a school of religion. There is also a Sunday School before morning worship. Right after Sunday dinner, the young people have their meetings—in English. The pastor also attends the two prayer meetings on week nights; these people were Stundists in Russia, and did not learn the value of the prayer meeting from Americans. Across the town is our Hungarian Reformed Church. Mr. Reitzer thinks that there should be a distinctively English church started in this town, to which he would be willing to dismiss young people who want an altogether English church. His own work will be to gather the Russian Germans and their children into this German congregation.

* * *

Miss Katherine Kovacs, the Deaconess in the Hungarian Church at Lorain, Ohio, of which Rev. Francis Ujlaky is the pastor, reports that she has been teaching the children in the neighborhood school Hungarian folk dances. These will be given on May 30th, when the schools of Lorain will present a great pageant with scenes showing many nationalities.

* * *

Rev. John Muranyi, pastor of the First Hungarian Church in Buffalo, N. Y., reports that at the banquet given on the 10th Anniversary of the Woman's Missionary Society of Western New York held recently at the Jerusalem Church, eight of the young girls of his congregation took part in the program, dressed in

national costume. Mr. Muranyi takes an interest in all the work of the Reformed Church done in Buffalo and was present at the banquet with eleven of his members. He also attended the meeting of the Young People's Societies, with ten of his members, at Zoar Church recently. He contributes an article every week for the *Lapja*, the Reformed and Presbyterian paper edited by the Rev. Samuel Horvath, of Homestead, Pa.

* * *

For the first time in its history, the Reformed Church of Loveland, Colorado, of which the Rev. F. Aigner is the Missionary, has an organ for use in its church services. This was played for the first time on Easter Sunday.

* * *

It will be interesting to some of our readers to learn that the Hungarian Reformed Church of Logan, W. Va., of which Rev. B. Bertok is the Missionary includes little groups of Hungarian people at the following points: Logan, Cherry Tree Bottom, Crystal Block, Stirrat, Omar, Rossmore, Monaville, Mona, Yuma, Monitor, Ethel, Hetzel, Manitoga, Argyle, Yolyn, Macbeth, Dehue, Dabney, Holden, Whitmans, Mid Fork, and Heniawson. The Missionary reports that during the quarter he made 188 pastoral visits.

* * *

The annual conference on Evangelism under the auspices of the Federal Council of the Churches of Christ in America will be held at Gramatan Inn, Bronxville, New York, on June 20th to 22nd. A very interesting program has been prepared, stressing principally Home Visitation Evangelism. The Board of Home Missions will be represented by its General Secretary, Dr. Charles E. Schaeffer, and the Superintendent of the Department of Evangelism, Dr. Rufus C. Zartman.

* * *

The annual meeting of the Board of Home Missions will be held at Headquarters, Philadelphia, on July 31st, at 9.30 A. M., Daylight Saving Time. This meeting will be preceded by the meeting of the Executive Committee on the evening of July 30th.

The seventh annual conference on the Church in city and industrial communities will be held June 5th to 15th at Union Theological Seminary. This Conference in previous years has been exceedingly helpful and the one scheduled for this year will likewise prove stimulating for workers in urban and industrial communities.

* * *

June 12 to 15 are the dates for the Rural Church Conference to be held at Austintown, Ohio, under the auspices of the Department of Country Life of the Board of Home Missions. This Conference is principally for those pastors of country charges in the Pittsburgh and Ohio Synods.

* * *

The annual meeting of Church Architects was held at St. Louis, Mo., on May 15th. The subject of Church architecture is receiving considerable attention in all of our denominations. It is hoped that

by a careful study of plans and methods as they obtain in the various communions, a far more adequate and satisfactory church equipment along correct architectural lines can be produced.

* * *

A great National Home Mission Congress is being planned by the Home Missions Council to be held in some central place during the year 1930. Commissions are now being appointed to study in a statesmanlike way the various phases of the Home Mission enterprise, which findings will be submitted for discussion at this contemplated Congress.

* * *

Seven years ago a Spanish congregation on Sand Street, New York City, was organized, with seven members. Today, it has an enrolled membership of 500 and is ministering to thousands of people of various nationalities living in the same community. This is a fine piece of Home Mission work.

Dedication of First Church, Los Angeles, California

PALM SUNDAY, April 1, 1928, was a red-letter day for the First Church of Los Angeles. Their long cherished hopes for an adequate building were at last realized. This congregation has been struggling for many years to gain a foothold in the beautiful city of palms and flowers. About eight years ago it was gasping for breath. The late Rev. A. R. Von Gruening heroically took charge of the work, and under his patient and persistent leadership the congregation grew slowly but surely. Several years ago a new site was purchased at a cost of \$25,000 and the houses on said site carried the burden of debt until the congregation was ready to build.

On Home Mission Day, 1924, the Church at large contributed over \$13,000 to this work and subsequently the Woman's Missionary Society of General Synod contributed a Gift Church-building Fund of \$5,000 and a special Thank-Offering Gift Fund of \$7,500. East Pennsylvania Classis W. M. S. made a special contribution of \$1,188.50. With these gifts from the Church at large the local congregation was stimulated to such a

degree that it plunged into and planned for a larger building and program than it could otherwise have undertaken. The larger program was no mistake, for on the day of dedication there was great enthusiasm and inspiration, because every inch of space in the fine auditorium was fully occupied. There were at least 600 people present and fully 200 were turned away. The service of dedication was beautiful, dignified, and very inspiring.

At 9.45 A. M. the Parish House was dedicated. During this service, addresses were made by Joseph S. Wise, Superintendent of the Church-Building Department of the Board of Home Missions, and Mrs. Irene Anewalt, President of the Woman's Missionary Society of General Synod.

It is well equipped for Sunday School purposes, for weekday religious instruction, and for the necessary social functions. It contains the Sunday School Secretary's office and is provided with rooms well arranged for each department of the Sunday School. The Young People's room is beautifully furnished with wicker furniture, bronze finish, and

a delightful kitchenette is quite handy thereto. The Church parlor is also well furnished and quite "homey" in appearance. The window draperies throughout this building add much to the beauty of every room.

The Church proper was dedicated at 2.30 P. M. and the addresses were made by Mrs. Anewalt, Mr. Wise, and Dr. W. A. Pearce, Associate Secretary World's Sunday School Association, and General Secretary Southern California Council of Religious Education. Superintendent Edward F. Evemeyer presided at both services and conducted the dedicatory rites. The Rev. Mr. Evemeyer has been supplying the congregation and serving as its leader since the death of its beloved pastor.

As you enter the Church proper, you are naturally impressed with the beauty of it. The nave is of clere story, gothic design, with antique ceiling and full chancel appointments. The window above the altar represents the Sermon on the Mount and all the rest of the windows are of cathedral glass. The Reuter Pipe-organ is the gift of Mr. and Mrs. L. E. Meyran of Pittsburg and Hollywood.

Numerous other beautiful and costly gifts were made by members and friends of the congregation, all of which are



SPEAKERS AT DEDICATION

acknowledged on a bronze tablet found in the rear of the nave. The entire equipment, including the lots, cost about \$85,000.00, and the congregation has in its membership former members of over 70 congregations of the Reformed Church in the United States from various States in the Union.

J. S. W.



CONSISTORY OF FIRST REFORMED CHURCH, LOS ANGELES, CALIFORNIA

Dedication of Community House of Trinity Reformed Church, Detroit, Mich.

By REV. W. F. DELONG, D.D., *Field Secretary*

SUNDAY, April 22nd, was a great day and a high day in the history of Trinity Reformed Church, Detroit, Mich. On that day the Community House erected during the last year was dedicated. This building was dedicated to the four-fold purpose of Education, Recreation, Social Activity, and Religion.

At 9.30 A. M. the Church School assembled in the social hall on the first floor of the new building. Brief addresses were made by different officers of the school. The attendance at this session was 425. At 11.00 o'clock the congregation assembled in the church auditorium, at which time the sermon was preached by Rev. Wm. F. DeLong, D.D., Field Secretary of the Board of Home Missions.

The dedicatory service proper took place at 3.00 P. M. in the new building, at which time Dr. Charles E. Miller, President of the Board of Home Missions, delivered the address. Greetings were brought by the other Reformed ministers of Detroit, viz: Rev. C. A. Albright, Grace Church; Rev. P. T. Stoudt, Dexter Boulevard Church; Rev. M. Toth, Hungarian Church, and Rev. Norman Dittes, First Church. The dedicatory service was in charge of the pastor, Rev. F. W. Bald. Dr. DeLong preached again at the evening service. The dedicatory services were continued throughout the week, as follows:

Monday, 8.00 P. M. — Community Night. The address was delivered by Mr. John W. Reid, Commissioner of Public Works.

Tuesday, 7.30 P. M. — Recreation Night. Gymnastic exhibition and athletics, under the direction of Miss Rachel Kennard, of the Department of Recreation.

Wednesday, 8.00 P. M. — Young People's Night. A large number of the young people of the community, regardless of church affiliation, attended this service.

Thursday, 8.00 P. M.—Church Night. The pastors of the neighboring churches assisted in this service. The sermon was preached by the Rev. Thomas R. Thornburn, pastor of Trinity Methodist Episcopal Church, of Highland Park, Mich.

Friday, 7.30 P. M.—Educational Night. This was a rally of all the educational interests of the community. Greetings were brought by the principals of the different schools in the community. The principal address was made by Prof. Guy Bates, District Principal.

Trinity Church is a Mission about eleven years old. It is one of the outstanding Missions of our denomination. During these eleven years it had one pastor, the Rev. F. W. Bald. Both Rev. and Mrs. Bald have lived their best into Trinity Church. Today they have a Church School enrollment of 700 and a congregation of 260 members. For a number of years Trinity Church realized that their equipment was inadequate to meet the needs, especially so since the Detroit Council of Churches assigned the community around Seven-Mile Road and Charleston Avenue to Trinity Church. To meet these needs this Community House was erected at a cost of \$42,000. This includes the furnishings. Seldom does a congregation get so much for the money as did Trinity. It shows good management on the part of Mr. Bald and his associates.

The Community House occupies a lot 45 x 100 feet. The first floor contains the gymnasium with all its appointments. This can also be used as an auditorium, with a seating capacity of 500.

The second floor has three large class rooms, church parlor, and church office.

On the third floor there are five class rooms. Some of these will be used as club rooms for boys and girls.

With this equipment Trinity Church is now in a position to serve the community and carry out its one aim, viz: the development of Christian character.

A year ago the congregation called Mr. Ellis W. Hay as the Director of Religious Education. Mr. Hay is very popular with the young people and is doing a fine piece of work.

The complete plant, together with the work that has been done in the com-

munity, is a lasting monument to Rev. and Mrs. Bald. Seldom is a minister privileged to see so much fruit as the result of his labors.

The week before dedication, the congregation raised in the community, in cash and pledges, \$15,000.

Dedication of Grace Church, Baltimore, Maryland

ONE of the outstanding achievements in Home Missions has been exemplified in Grace Reformed Church, Baltimore, Md., culminating in the dedication of a magnificent church building on South Charles Street. Thirty-three years ago Grace Church was organized in South Baltimore by the Board of Missions of the Eastern and Potomac Synods. The present General Secretary of the Board of Home Missions was challenged to become the Missionary at that time, but his inability to accept the call led the Board to invite the Rev. F. W. Bald to become the first pastor of the congregation. It was generally recognized that the field in which Grace Church was located was a very difficult one and rapid progress could hardly be expected. A number of changes in the pastorate occurred from time to time. Rev. Mr. Bald was followed by Rev. Robert J. Pilgram, who was succeeded by the Rev. S. C. Hoover, and then by Rev. E. F. Hoffmeier, the Rev. H. A. Shiffer, the Rev. E. R. Hamme, the Rev. F. M. Erdman, and the Rev. Samuel A. Troxell, who was installed as pastor in 1923. Under his leadership the membership grew very rapidly. From less than 100 in 1923 it rose to over 500 in 1928, and a relocation and a new building were necessary. Consequently, the Mission secured a new location on South Charles Street and broke ground for a new building in December, 1926.

The Church is now completed and represents a total outlay of about \$150,000. The Church is a splendid stone edifice consisting of a churchly auditorium. There is provision, also, for departmental Sunday School work in the different class rooms. There is a splendid roof garden over the Sunday School part, which lends

itself for all kinds of social and educational purposes. A number of beneficiary organizations in the community are making use of this during week nights. The basement is furnished with a standard gymnasium, bowling alleys, kitchen, toilet, and other facilities. There are also church offices and a nursery. A fine Moehler organ was likewise installed and a set of Deagan chimes in the tower. The plant includes, also, a three-story apartment house, the lower floor of which is used as a parsonage and the upper floors are rented, bringing in revenue for the congregation.

The dedication service was held on Sunday, April 29th. Dr. William F. DeLong and Superintendent J. S. Wise represented the Board of Home Missions. Further services were held during the week following. Wednesday night was Home Mission night, when Superintendent James M. Mullan and the General Secretary were present, the latter delivering the principal address. As a culmination of this dedication service, the congregation voted to go to self-support immediately. This means not only the additional expense in carrying the enlarged plant and program of the congregation, but also the raising of the \$600 by the congregation which the Board formerly paid. As a further evidence of the new life, the now self-supporting congregation gave a substantial increase of salary to its pastor.

The Board of Home Missions congratulates this enterprising church upon the marvelous achievement, as also upon its ability to go to self-support. Thus a Mission whose very life was trembling in the balance half a decade ago, has now developed into a strong, self-supporting, influential congregation, in a section of the city where it can render an ever-growing social and religious service.

Observations of the Treasurer

J. S. WISE

IN these days a trip from the Atlantic to the Pacific Coast has lost much of its thrill when compared with that of about thirty years ago. Then it would have meant about six months of anticipation and preparation, with thrills galore. To the experienced traveler, all this is lost. It so happened that when everything was set for a great event in the history of the Reformed Church in Los Angeles, it suddenly fell to my lot to represent the Board on that auspicious occasion. I had not expected to go. The General Secretary, Dr. Schaeffer, was expected to "do the honors," but he had planned otherwise. It was his desire to have the Board's President, Dr. C. E. Miller, see the work on the Coast, and it was not until shortly before the time arranged for the dedication of our beautiful First Church in Los Angeles that Dr. Miller had to decline on account of other pressing duties. Then came the message, "Send Wise." Four days, not spent in delightful preparation for a desirable trip, but in dictating numerous letters, anticipating and preparing to meet the financial needs of the Board, for at least three weeks, slipped by quite rapidly and I was on my way. I had no time for thrills.

I would never advise anyone to make such a hasty trip. It was a veritable "in again, out again, Finnegan" experience. I was gone exactly nineteen days and nights. Eleven nights were spent on sleeping cars and when I arrived home I was completely worn out and exceedingly tired. Did I rest then? Not very much. I had a number of engagements to keep, and the office required so much attention that there was practically no time for resting. Such, my friends, is the "inside dope" of the experiences of our often envied Board officers.

My arrival in Los Angeles and first impressions were described in my *Observations* for last month. The dedication has been published in our Church papers and a brief description of it will be found elsewhere in this issue of the OUTLOOK OF MISSIONS.

I am firmly convinced, however, that at the present time the Reformed Church is facing a challenging situation in and around Los Angeles, such as she never faced before in all of her Home Mission experience! The field is ripe unto the harvest. There are some of our best preachers out there who could be drafted to man new points and render great and lasting service in behalf of the Kingdom of God. But alas, alas! We have too many strong and prosperous congregations that are forever blocking the work of the Lord for no other than purely selfish reasons. They refuse to listen to the appeals of the Boards for more money. The Board of Home Missions finds itself in "prison and in chains" for lack of money. It cannot go on and do *all the work* that I am sure God has placed at its doors and is commanding it to do. The very people who now criticize the Board for its weak showing in the Middle West are the same people who are refusing to increase their contributions toward the challenging programs in California and other fields. Shall we repeat the short-sightedness of twenty or thirty years ago, in these newer fields? The short-sightedness of then must not be laid at the door of the then existing Boards. No, it lies at the doors of some of these same self-satisfied and selfish congregations who refused to furnish the needed money then even as they do now. I presume the Board's present officers, thirty years hence, will be accused of the same lack of vision with which our immediate predecessors are now often charged. They, too, in spite of their numerous and desperate appeals for the needed funds, met with the same experiences as we do at present. How can we change this? I suppose we can only do our best and let it go at that, even though it hurts and saddens our lives and cripples the work that we are expected to do.

I had very little time for social fellowship except that which was hastily planned and provided for my entertainment. Our Japanese and Hungarian members naturally demanded some of my time. Trinity Church, at West Hollywood, also required

some. Consequently, there was very little time left for sight-seeing. Nevertheless, by the free use of automobiles one is able to cover the ground in four days that would have required two weeks to do in the days of "Old Dobbin." An afternoon tea at "El Aliso," under the direction of the Prughs and Harnishes, and the companionship of the Lichtenwalners, Mrs. Anewalt and the Meyrans will ever linger pleasantly in my memory. The several group pictures that were taken and used in this number of the *OUTLOOK OF MISSIONS* will speak for themselves. A formal dinner, at which a dozen or more were present will never be forgotten—neither will the Chinese dinners, one in Los Angeles and another in San Francisco, given under Japanese auspices. From the reactions I received, since my return, I am pleased to quote the following: "I wish to assure you that your presence and addresses and words on the side were a great profit to us all. We heartily thank you. Come again." I am very glad to know that the trip was worth-while.

On my return trip I spent Easter in Denver. A marvelous change has taken place since my visit to Denver of eight years ago. I then spoke to an audience of about forty or fifty discouraged and down-hearted people. After many years of struggle the congregation had, for two years, been negotiating a merger with a

group of Congregationalists and had pinned its hopes on a new and larger venture and in a new location. Just before my arrival the whole scheme vanished into thin air. Denominationalism won out. When the other group succeeded in receiving sufficient aid from their own household of faith, they dropped our folks without further ado. "Twas ever thus." Many well-laid plans for such unions have met with similar disaster and left, at least, one of the parties thereto discouraged and almost hopeless. Such was the condition of our congregation in Denver. All I could do was to encourage them and urge them to start over again under a larger and more compelling program. Its salvation was found in that "more compelling program." More intensive work was done in its immediate community and less energy spent in chasing all over Denver trying to "round up" indifferent and often unwilling Reformed Church members from "back East" and elsewhere.

Yes, a marvelous change has taken place. I now spoke to an audience of from three to four hundred happy and very worshipful people. New members were received—by public confession of faith and by confirmation. The exercises were deeply spiritual and I went away refreshed. I had been in the house of God. His presence "was manifest" and I rejoiced and was "exceeding glad."



GROUP AT
HOME OF
MR. WILL
PRUGH,
SAN
GABRIEL,
CAL.

Annual Statement of the Board of Home Missions

TO THE CLASSES.

Dear Brethren:

The Board of Home Missions is pleased to impart to you the following information regarding the progress of its work during the past year, in order to assist your body to formulate suitable action to advance the great task of building the Kingdom of God into the life of our nation.

The Missions

There are at present 290 Missions on our Roll, representing a large variety of types of work, conditions, and problems. Many of our Missions have been on our Roll for a long period of time. The Board has been willing to extend the necessary aid to them with the hope that more favorable conditions might set in and that within a reasonable period they might become self-supporting. In a number of these instances the Classes should make a careful study of the situations, and particularly where there is no definite missionary interest to be served the Classes should relieve the Board from further support by ways which lie within their own power, such as reconstruction of charges, merger of congregations, or otherwise. In many respects the Classes should assume greater responsibilities of initiating missionary work and of assisting in its support. The Board of Home Missions is willing to cooperate in every legitimate enterprise, but the extent of its helpfulness is determined solely by the response which the Classes and the congregations themselves make in contributing the money and sympathetic and cooperative interest. The Church has committed to the Board of Home Missions a variety of interests which are perfectly legitimate and which need to be done, but with its limited income the Board finds itself unable to do all the work that is entrusted to it. If the Church expects this work to be done, it must provide means with which to do the same.

Financial

During the year, from April 1, 1927, to March 31, 1928, we have received \$312,937.56 on the total Apportionment of \$496,000. In the Church-building De-

partment we have received \$85,235.56. There were 27 Church-building Funds received during the Classical year. We are pleased to state that the serial coupon bonds recently issued by the Board in the financing of its work have met with considerable favor. A little over one-half of the total bond issue of \$500,000 has already been sold.

For a number of years the Board has had a large building program. The need of an adequate equipment is felt by all. The policy of the Board is to aid in supplying such equipment before its Missions go off its Roll. We therefore ask for more Church-building Funds, annuities, and legacies, so that this phase of the work may go forward.

Home Mission Day

On the annual Home Mission Day last November there was a more generous response than ever before. The total offering to April first is \$26,268.44, divided as follows: Faith Reformed Church, State College, Pa., \$17,234.02; Wilson Avenue Reformed Church, Columbus, O., \$6,669.53; St. Paul's Reformed Church, Roanoke, Va., \$2,364.89.

The Board calls attention to the forthcoming Home Mission Day, the second Sunday in November. Our Hungarian work is named as the object of our study and support in connection with this special day. The Reformed Church has a large responsibility for the Hungarian Brethren in our midst. We have more Hungarian Churches in our denomination than have all other Protestant bodies combined. There should be a generous response on the part of the Church in behalf of this worthy work.

Evangelism

The work of Evangelism has been carried forward successfully under the leadership of Dr. Rufus C. Zartman. He has been stressing Home Visitation Evangelism, either with or without evangelistic services, and where this has been faithfully followed, encouraging results have been achieved. Helpful literature on Evangelism, in the form of tracts, has been prepared, such as "Evangelism for Our Times," "Ideal Evangelism," "The

Mission of the Minister," and "A Normal Evangelism for Today." Free copies are available upon request.

Social Service

Social Service is being promoted throughout the Church by a Commission appointed by the Board of Home Missions. In accordance with the instructions of the General Synod, this Commission aims to promote an understanding of the Gospel as applicable to social relationships, and to further welfare work through coöperative local and national agencies. If any Classis thinks the time is ripe for the extension of the Social Service organization into its congregations, we would suggest that the Classis recommend the appointment of a socially minded person or committee in each congregation to develop an educational social service program in and through already existing agencies—such as the Sunday School, Young People's Society, and Missionary organizations. Where this recommendation is followed, we advise that such person or committee communicate with the Commission's office at headquarters, Philadelphia, for assistance, if desired.

Country Life

The Department of Country Life has functioned under the Superintendency of Ralph S. Adams. A year ago a Confer-

ence on Country Life was held in the Schwarzwald Church, near Reading, Pa., which awakened considerable interest, especially among our rural pastors. This year, from June 12th to 15th, a similar conference will be held at Austintown, Ohio, intended especially for rural pastors in the Ohio and Pittsburgh Synods.

Student Pastor

The Rev. Clayton H. Ranck, who had been employed as a part-time student pastor among Reformed students in Philadelphia and vicinity for the last five years, has now been appointed as a full-time worker. Pastors who have any of their young men or women attending any of the educational institutions in Philadelphia or vicinity are requested to communicate with him in order that he may make his ministry among them as effective as possible. What is being done in Philadelphia should be done in other centers where Reformed Church students are attending institutions not under the jurisdiction of our denomination.

The Board is grateful to the Classes for their helpful service in the past and is hopeful for their continued interest and support of the work in the future.

Most cordially yours,
CHARLES E. MILLER,

President.

CHARLES E. SCHAEFFER,
April, 1928. *General Secretary.*



MEMBERS
OF
HUNGARIAN
REFORMED
CHURCH
AT
DEDICATION
OF
FIRST
CHURCH,
LOS ANGELES

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Shall Electricity Serve the People?

THE caption of this article is the subject of The Social Service Bulletin of the Methodist Federation for Social Service under date of April 1, 1928. The editors of this Bulletin introduce the subject by saying: "The spiritual life of man can be realized only as he is freed from soul-destroying drudgery. As yet no major industrial development has been used primarily to this end, but rather for further exploitation. Shall electricity be used to set him free?"

The article is an analysis of the situation in this country concerning "this last natural resource" of power in this country as the issue is being joined between the "power interests" and those who are seeking to conserve the power resources for the people. At Washington this issue is being drawn in the struggle for the power sites at Muscle Shoals, Boulder Dam, and on certain Indian lands. The statement is made that the utility interests maintain an agency at Washington which Senator Hiram Johnson declares is the greatest lobby in history and has been compared by others with the great railroad lobby of Roosevelt's day.

This power lobby is part of a far wider propaganda effort against public ownership, including a Joint Committee of National Utility Associations, described as the most extensive publicity bureau ever organized by private corporations in America, whose chairman, G. B. Cortelyou, President of the Consolidated Gas Company, says this committee represents invested capital of \$17,500,000,000, and is trying to demonstrate that the entry of government, whether national, state or local, into the field of public utilities "is constitutionally unsafe, politically unwise, economically unsound, and competitively unfair." Millions of dollars are spent in advertising. Much material is syndicated, radio stations are utilized, thou-

sands of talks are scheduled before meetings, and an elaborate propaganda literature is distributed to libraries, schools, and influential persons. Text books with the utilities viewpoint are prepared and studies have been promoted seeking to counteract the influence of Ontario's public ownership experiment. The question is raised "Who pays for the propaganda? Where lies the responsibility that it finds a mental soil in which to take root?"

Concerning the concentration of control, according to the authority quoted by the article, 20 companies control approximately 83 per cent of the nation's production as of 1925, of which five companies control about one-half. This concentration is accomplished by the device of a Holding Company, "an elaboration of the simple right of one corporation to hold stock in another."

A very optimistic picture is painted by the interests as to the service electricity is capable of rendering the people, not only in places of business and in industry, but in the homes of the country, in rural sections as well as in the towns and cities, by the pressing of a button. But, asks the writer of the article, "Why are 65 American home-makers out of 100 still sweeping the floors with the back-breaking, dust-raising . . . broom? Why are over 78 women out of every 100 . . . rubbing the family wash on the old washboard and straining at the old-fashioned wringer?" according to the studies made by the General Federation of Women's Clubs. The answer is "high rates," and the discrimination on the part of electric combines against domestic users in favor of industrial consumers, as for instance, in Pennsylvania 8.4c versus 1.35c KWH—6.2 times as much. "The domestic consumer pays for power for the factories." The article goes on to explain that present domestic rates are a hangover from the time when rates were

determined with reference to covering overhead expenses which involved a peak-load during the hours when homes must be lighted, the guiding principle being to charge for each class of service what the traffic will bear, in consequence of which most of the very large profits have been taken from the small consumer.

There are but two proposals to protect the people's rights in the matter: government regulation, public ownership. The power interests prefer the present policy of state public utility commissions and are emphasizing the success of regulation. On the other hand, students of the situation, such as Raushenbush and Laidler, speak of regulation as "our lost provinces," and say that the commissions "have been boxed, limited and straitened more and more," while the power industry has grown rich and powerful. Through its holding companies it has developed a financial complexity with which the commissions cannot cope, a

complexity moreover which seems effectually to conceal the relation between production costs and rates. Power companies of Pennsylvania have admitted that they could not allocate costs as a basis of rate schedules.

As for public ownership, Ontario's experiment is cited with enthusiasm by advocates while criticized and ridiculed by the power interests. Ontario, however, is satisfied with its experiment. It is supplying more municipalities with service every year; the commission which controls it is solvent; it expects by the end of thirty or forty years to have returned all the capital it has borrowed and to be furnishing service at rates which not only carry no profit, but contain little or no interest charges.

(Persons interested in this question of "power" should read "Power Control," recently published by the New Republic, one of the New Republic's dollar books, prepared by Raushenbush and Laidler.)

Prohibition Pamphlet Material

The Citizens' Committee of One Thousand issues from time to time valuable pamphlets dealing with various phases of the prohibition question. One of these is "Liberty Under Law in America," prepared by Hon. Carrington T. Marshall, Chief Justice of the Supreme Court of Ohio. This is a clear presentation of the subject as viewed by an able jurist whose thesis is that citizens must obey the law and that this should be done by compulsion, if necessary, but especially through teaching. "The law may be loved a little because it is felt to be just. It may be feared a little because it is severe. It may be hated a little because it is sometimes out of harmony with social ideas. It must be respected universally, because it is felt to be a necessity."

This pamphlet material is valuable educational material, another of which is, "Prohibition: Why? How? Whither?" The author of this pamphlet is Raymond

Robins, who is a convert to Prohibition, and not an original advocate of it. He answers in a convincing way such questions as "Why did Prohibition come?" "How did Prohibition come?" and "Is Prohibition permanent?"

A third pamphlet is of special interest because it was issued by a Youth Commission, made up of representative leaders of Youth organizations and outstanding young people, under the leadership of Harry N. Holmes. It is an outstanding contribution, a concise and tempered statement on this subject, for which it was felt there was need and would appeal to the need of youth. It is a statement for American Youth—"What About Prohibition and the Law of My Country?"

(These pamphlets can be secured at cost price—15c a copy, or \$10.00 a hundred—by addressing Carlton M. Sherwood, 66 Fifth Avenue, New York City.)

Ten Commandments for the Nations

1. THOU shalt love the Lord thy God with all thy heart and soul and mind, and other nations as thyself.
2. HONOR the fathers and mothers of other nations, remembering that human nature and human love are universal.
3. THOU shalt not kill. Thou shalt not war, which is wholesale murder.
4. THOU shalt not steal. Thou shalt not shield thine own citizens who are guilty of international misdeeds.
5. THOU shalt not take advantage of weaker nations or races of people.
6. THOU shalt not covet the wealth of other nations.
7. THOU shalt not bear false witness against other nations by lying propaganda or allow newspapers and periodicals to wilfully misrepresent their citizens or governments.
8. THOU shalt welcome students and visitors from other nations with Christian fellowship.
9. THOU shalt not promote strife or plan war.
10. THOU shalt not learn war any more.

(Published by the Women's Christian Temperance Union of Columbia County, Ohio.)

The Last of the First Church-Building Fund

With the passing of the Rev. B. R. Carnahan, who died at Mt. Pleasant, Maryland, April 14th, the last surviving member of the group who contributed the first \$500.00 Church-building Fund of the Board of Missions in 1886, has gone. When Superintendent A. C. Whitmer sent out an appeal for \$500.0 to be loaned to a Mission in Kansas, the contributors to this Fund were as follows:

| | |
|---|---------|
| Missionary Society of Martinsburg, W. Va., per Rev. J. A. Hoffheins, D.D. | \$50.00 |
| Missionary Society of Hellertown, Pa., per Rev. A. B. Koplín, D.D..... | 47.50 |
| Missionary Society of Lower Saucon, per Rev. A. B. Koplín, D.D..... | 25.00 |
| Reformed Church of Frederick, Md., per Rev. E. R. Eschbach, D.D..... | 50.00 |
| Schlatter Missionary Society of 3rd St. Church, Easton, Pa., per Rev. H. M. Kieffer, D. D..... | 50.00 |
| Elder Jacob Bausman, Lancaster..... | 50.00 |
| Rev. B. Bausman, D.D., Reading, Pa..... | 50.00 |
| St. John's Reformed Sunday-school of Allentown, Pa., per Rev. S. G. Wagner, D.D..... | 50.00 |
| St. Paul's Missionary Society of Rockingham Charge, Virginia, per Rev. B. R. Carnahan..... | 50.00 |
| Missionary Society of Trinity Reformed Church, St. Clairsville, Pa., per Elder Henry Beckley..... | 27.50 |
| Elder S. H. Lenhart, West Leesport, Pa..... | 50.00 |

All of these have now passed to their reward as has also the founder of these Funds, Superintendent A. C. Whitmer. Little did any of these people think when they made these contributions that they were setting into motion a plan which has provided help for many of our Mission Churches and which has resulted in such a splendid sum of money. There are now 1,062 Church-building Funds, both Loan and Gift, representing \$744,917.00—all started from that first Fund which was raised by those who responded in the beginning to a worthy appeal. May others emulate their good example.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

We Mourn the Loss of a Dear Member

IN the death of Elder John W. Appel, of Lancaster, Pa., the Board of Foreign Missions lost one of its oldest and ablest members. He was identified with our work in foreign lands for twenty-nine years. As to every other cause of the Church, with which his name appears, so to this, he devoted his best thought and time. His presence at our meetings was always a blessing. He was a patient listener in times of long discussions, and very often he gave us the key to the right solution in a few, wise and well-chosen words.

To show his abiding interest in the spread of the Kingdom of God in all the world, he bequeathed to the Board of Foreign Missions the sum of Five Hundred Dollars, which was promptly paid by his executor.

Few men in our Church have made a richer intellectual contribution than he to the continued well-being of our beloved Zion. He came from a family in our denomination, whose name is enshrined in thousands of hearts, and whose influence extends over boundless realms. We



ELDER JOHN W. APPEL, L.L.D.

know of no name, whether clerical or lay, in any Church whose contribution to Christian culture has been so rich, rare and enduring.

To all of us who mourn the loss of this dear brother in Christ, may the prayer of our lips ever be, "Lord, grant us grace to leave behind us as sweet and precious and perpetual a memory."

Giving an Account to the Church

The membership of the Board of Foreign Missions is made up of eight ministers and seven laymen. The latter are representative business men, and are taking a lively interest in the financial management of the work in Japan, China, and Mesopotamia. That the Church may know the sources of income and the expenditure, we take the liberty of quoting the following information taken from the Annual Statement to the Reverend Classes:

The receipts for 1927 from all sources amounted to \$532,367.68, of which \$313,759.96 was received on the Annual

Apportionment of \$517,688.50. Of the total income, \$107,533.47 represents the Jubilee Anniversary Fund and \$55,404.00 the contributions from the Woman's Missionary Society. The General Synod apportioned \$517,688.50 annually for the triennium, and in addition "commended the actual needs of the work as set forth in the budget of the Board to the many congregations and friends of the Kingdom Work as sacred opportunities for their liberality." *If all the Classes will assume and pay the Apportionment in full there will be no deficits.*

The expenses of the work for 1927 amounted to \$438,149.86, as follows:

| | |
|--|--------------|
| Japan Mission | \$249,257.57 |
| China Mission | 103,548.45 |
| United Mission in Mesopotamia | 11,458.78 |
| Executive Committee of General Synod | 7,650.00 |
| Department of Missionary Education | 3,300.00 |
| Interdenominational Work .. | 1,950.00 |
| European Relief | 1,150.00 |
| OUTLOOK OF MISSIONS..... | 712.64 |
| Administrative Expenses ... | 17,278.06 |
| Field Work | 13,803.53 |
| Literature | 9,883.85 |
| Miscellaneous Expenses | 646.70 |
| Interest on Loans and Annuities | 17,510.28 |

A conscientious effort has been made to keep the expenses within the income and we have been reasonably successful during the past year. On April 25th, 1928, the amount of the debt was \$188,000.00 and the Jubilee Anniversary

Fund, \$117,705.47. We can report only \$14,680.41 received for Foreign Mission Day 1928. The offering shall be a tribute to the memory of our beloved Missionary, Dr. William E. Hoy.

The Board is very anxious that the full amount of the debt should be paid by the meeting of the General Synod next May. This will be possible if the pastors and elders will lend a willing heart and a helping hand to our faithful Field Secretaries, Drs. Rupp and Burghalter. The Board kindly asks for the goodwill and prayers of all the Classes in its noble determination to bring the work nearer a cash basis.

NOTE: *The Kingdom's Support* for June 6, 1928, reports this disturbing fact: "The Board of Foreign Missions suffered a loss of \$4,656 in receipts in the Apportionment during this year." Why all other Boards received increases is a mystery to those who guard the treasury.

The Lord Made the Choice for This Child

THOSE who read the two brief papers by Mary Bucher, daughter of our missionaries, Rev. and Mrs. J. Frank Bucher, in the May number of the *OUTLOOK OF MISSIONS* will read her *Stewardship Essay* with very tender appreciation. We are told this essay was one of twelve out of sixty entitled to "honorable mention." In view of her death, it has an impressive tone that should pervade the thought-life of the young people in our day who are facing the problem of *Life Service*. All of us will agree that Mary would have accepted the solution in the last voice that spoke to her inquiring mind: "Why not do both? Be a missionary and in your spare time copy the quaint and beautiful scenery of China." Surely such a course of action would be in full accord with the words of Jesus: "Seek ye first the kingdom of God and all other things will be yours." A. R. B.

* * *

Is the Vocation I Am Planning of the Most Value to God, My Fellowmen, and Myself?

What shall I do when I grow up? This is a question which I have been trying to answer for years. Sometimes I feel sure

I know, then again I am doubtful. My mind wavers over two careers. I know not which to choose. Shall I be a missionary, or shall I take up art? In the first place my parents are missionaries. I have seen the great need for missionary work. The poor, the sick, the sad, the weary, the restless, all need what only *One* can give them. Should I go over there and help?

If I became a missionary I should go to China, for there I would understand the people. There I would be at home, for only I, myself, can understand how I long to go back. But am I suited to such work? Is one of my type needed over there? Is it my duty to go? I cannot tell.

Then there is art. God gave me a tiny, tiny, bit of the drawing hand and the seeing eye, so essential if one would make art one's life work. He made the hills, He made the trees, He made the flowers, He made *everything beautiful*. I have gotten so much from His beautiful world of things. So should I not gather together all of these things and give them back to God in the shape of a picture? God himself is an artist. You remember the verse:

"Each little flower that opens,
 Each little bird that sings,
 He made their glowing colors,
 He made their tiny wings."

And there is a certain passage from the Bible: "Consider the lilies of the field. They toil not, neither do they spin. Yet Solomon in *all* his glory was not arrayed like one of these." Who is it that paints the leaves in autumn? Who designs the frost pictures on the windows in winter? Who makes the wonderful scenes in spring composed of blossoms, green trees, birds, and butterflies? Who makes the sky blue in summer, with lovely white clouds floating against it? Who was it that knew how beautiful a snow-capped mountain would look in the distance? Who paints the butterflies' wings? Who designs those of the birds? Who but God did all these things and many, many, more. My heart reaches out to the artist's work. After all what is it that makes me want to be a missionary? Is

it merely my longing to go home? Or is it the call that so many seem to feel? Perhaps I am too young to know.

Several voices in my heart are arguing over my vocation. One of them says, "Be a missionary. It is your life work. You lived there once, you knew the people, and you once knew the language. You can easily learn it again. China is calling you. She needs you."

Another voice is saying, "Take up art. Use the talent God has given you to the best advantage. If you take my advice you will be far happier than otherwise. You are not fitted for missionary work. Your heart is reaching out to the work of an artist. Take it and be happy."

Another voice puts in, "Why not do both? Be a missionary and in your spare time copy the quaint and beautiful scenery of China?"

Which of these vocations would be best for God, my fellowmen, and myself? I do not know. Reader, help me to decide.

MARY BUCHER.

"Out of the Pit"

ACCORDING to reports, one of the best-sellers in Tokyo book stores is the story of Joseph, which is being published under the title, "Out of the Pit." This incident, in which Joseph triumphs over the seemingly impossible in life through the Spirit that was in him, proves the falsity of fatalism and is introducing many to the possibility of new living.

Joseph did not believe in the current "it cannot be helped" philosophy. If he had, he surely would have committed suicide and excused himself as a popular Japanese author, Akutagawa, did last summer by saying, "suicide needs great courage, and only the courageous can take their own lives."

Why is "Out of the Pit" meeting with such a great response? The answer I believe is contained in the implications of a rather typical article which appeared some time ago in *The Japan Times*. The title of the article was, "Family Suicide on Wholesale Horrifies Japanese Public—Without Jobs, Moneyless and Friendless, Desperate Husbands and Fathers Take Drastic Steps to End Misery."

Under this caption there was a description given of several cases in which parents first murdered their children and then committed suicide in order to escape the miseries of poverty.

"Out of the Pit" tells of a resurrection power that can give freedom from many of these hard circumstances and from burdens that are too heavy to bear. It is the Good News. It is the Hidden Treasure, for it teaches Hope—that attitude of mind which inspires us to leave what is beyond our power to control to the Power of the supernatural. It also teaches Faith because it creates a responsiveness to God. And it teaches Love because it shows that God first loves us.

After the lesson of "Out of the Pit" has been learned, Paul's Easter interpretation will be easier: "If ye then were risen with Christ, seek the things that are above, where Christ is, seated on the right hand of God."

D. F. EHLMAN.

Tokyo, Japan.

The Status of Woman in the World

Address delivered at the Farewell Service to Mrs. Mary B. Hoy in Trinity Church, Philadelphia, Sunday evening, May 27, 1928, by Secretary Allen R. Bartholomew.

(Trinity Church has pledged to support Mrs. Hoy in China.)

If one had access to the history of mankind, he would find but scanty reference to the work of women in the world. Such women as do appear in history are nearly all of high rank. This is evident from the tone of the Magnificat, in which the Mother of Jesus sang of "the low estate of His handmaiden," and "hath exalted them of low degree." It took man a long time to discover the true sphere of woman in the world. And it is only in Christian lands where woman enjoys her proper freedom that she is given the privilege of cultivating all her mental, moral and physical powers. Who can tell how much of the freedom of women is due to the spirit of Missions? It should be a constant joy in Christian hearts to see how much women are advancing all over the earth, and it would be a very stupid person who did not acknowledge that missionary work has been one of the greatest factors. Think of what even the forty years of faithful giving, praying and sending has meant in the lives of the women in this Society. And have you not been the means of helping to usher in an era of great advance in the experiences of womankind? Woman's work is recognized as never before and as a Canadian Bishop put it—"in matters of quick, practical decision women are superior to men. Woman's intuitive mind can reach the solution of a problem and make a firm decision easier and quicker than man who is still sorting out his premises and trying to make a deduction from them." There is no greater factor in creating high ideals and forming holy characters than the influence of a Christian woman. One of the best tests of civilization is the place woman occupies in the social order. A nation that is careless of its women and children has no right to exist. No nation can rise above the spirit of its women. Reverence for womanhood will save any nation from decay. Let it be said to the credit of woman, she has always been



MRS. MARY B. HOY

the advocate of every virtue, the reformer of every vice, the destroyer of falsehood, the patroness of intelligence, the guardian of childhood, the minister of heaven in the home, the shield of the orphan, the sister of the poor and the servant of Christ.

"They talk about a woman's sphere, as if it had a limit:

There is not a place in earth or heaven,
There is not a task to mankind given,
There is not a blessing or a woe,
There is not a whisper, yes or no,
There's not a life, nor death, nor birth,
That has a feather's weight of worth
Without a woman in it."

Alas! this tribute cannot be paid to all the women in the world. Woman does not share in the true glories of womanhood in the non-Christian world. Where Jesus is a stranger and His Gospel an unfelt power, woman is the abject slave of man. All non-Christian religions degrade woman. And as the mothers and wives and sisters are the moulding factors in home-building and character shaping, we may well know the end of mankind—temporal and spiritual—in heathen lands.

What, then, is the place given to woman in the religions of the world? I have

time for only the briefest discussion. Let me quote a few sentences from their founders. The Code of Manu is the highest religious authority among the Hindus. His whole teaching debases woman. "A woman has no individuality. She exists only in her father or husband; without a husband she is soul-less." No doubt this low savage view of woman gave the burning pathos to the Hindu widow's prayer: "O God, let no more women be born in this land." Confucius gave no thought to the low condition of woman. The drift of the Koran is that woman is practically a chattel. Shinto, the religion of Japan, regards woman with more favor, and yet we read such thoughts—"Woman is the creature of man." "A woman's husband is her God." The idea of motherhood was unknown in Classic Greece. In Jewish history light breaks in upon the dismal condition of woman. She appears in the Old Testament as the companion and friend of man and as the mother of the human race. Jesus Christ gave to woman a new heart, a new purpose and a new sphere in the world. Christianity affords woman all the advantages for the cultivation of soul, mind and body. All that is sacred and satisfying in the home, the State and the Church is the result of the work of the Spirit of Christ. While we must admit with shame that in America all women do not receive the justice, honor, and devotion due them, yet how vastly different is their condition from that of their sisters in heathen lands! One half of the race is completely shut out from the life of the world. The exaltation of woman is the first and most important step towards social reform. At the center of society is the home and the center of the home is the wife and mother. It would be impossible to Christianize a race, and leave the condition and needs of its women out of account.

From the very beginning of Christian Missions stress was laid upon the transformation of the home. How to get access to the women in heathen lands has been a very serious problem. God has been opening doors through the kindergarten, the hospital, the teacher, the nurse

and the woman evangelist. Each of these agencies has taken a part in building up new ideals of family life, in abolishing infant murder, child marriage, polygamy, and many other glaring vices in non-Christian lands. A look into many of the homes in the Far East reveals sad sights. There is no home in our sense of the word. A Persian village woman sums up her experience in these words: "This is our life, to beat the clothes on the rocks in the river, to mould cakes of manure, to carry heavy loads, to spin, sew, weave, bake, and make cakes, to bear children and grow old and toothless. For all this we get only blows and abuse, and we live in fear of divorce. Have we time to read?" Many of the homes in India are mere mud houses. I saw men in India making fine lace in the shade and women baking manure cakes in the sun. It is not for nought that the Chinese character for home, being analyzed, reveals itself to be a pig under a roof. This is more than a figure of speech when one sees how some of the Chinese live.

What, then, is the remedy? The only remedy is in diffusing through all these lands the Gospel of faith, hope and love. One of the first things to do is to teach by word and deed the sanctity of human personality. A woman is not a thing, but a person. She has needs which Jesus the Saviour alone can satisfy. And the women themselves are awakening to this need. Miss Ume Tsuda, that splendid example of Christian culture in Japan, says: "Christianity especially fills the needs of women at this time of awakening. Christianity places woman on a level with man, her individuality and worth in herself are recognized and full scope is given to her powers." The women of India have been going farther and faster in educational and political lines than other parts of the Orient. When they go abroad for education they are apt to get on better than the men of their race. They are not so easily led off by Western ways, and are more purposeful and make more rapid progress with their studies than the men. The women of all lands where there is liberation from Turkish rule are also advancing with

unusual speed in social life and politics. In admitting women to the universities, the Chinese have taken a bold step and deserve great credit for it. Probably there is no other Asiatic country in which the higher institutions of learning are so open to women.

Evidently the old order is changing and the wonder is whereunto it will grow. The times are moving and we must move with them if we would enable the Christian women of the East to preserve their present position and to strengthen it for future leadership.

Never since Christian Missions began has there been such a challenge to the Christian women in all lands like that of the present hour. The women are conscious of a divine necessity for a world-large effort to meet a world-wide need. Women's work is race preservation and race improvement. She has been taught that humanity means the world. She knows that she cannot uplift the womanhood of the world by any effort that stops short with the women of America. There is not a need, a wrong, a pain, which women suffer here that is not intensified and multiplied many times in the lives of the women on the other side of the seas. There are no burdens borne by the women in America that are not far heavier on the women in India, Africa, China and Japan. The swarming tribes of Africa have access to very few doctors and nurses. In China great areas can boast of but one physician to every three million people. In India where nine-tenths of the people live in villages, Dr. W. J. Wanless estimates that ninety out of every hundred who die lack attention by qualified physicians.

If the true test of a people's civilization is the condition of its women, then the women in Christian lands should pledge themselves to united and untiring efforts in behalf of the Christless women in the non-Christian world. Work for women by women must take a more leading place if we are ever to win the Continent of Asia for Christ. Nearly one half of the women in the world live in China and India. We are told that not one woman in a hundred in India or China can read

or write. In those lands not one of a million women has ever studied within the walls of a college. There are about 465,000,000 women in the world. Only one-half of them live in Christian lands.

Think of these millions of women as they pass before your mental vision! Think of the women in China with their bound feet, for although foot-binding is a thing of the past, yet the evil effects will remain for a generation. Think of the women in India, of the 33,000,000 widows, many of whom became widows before the age when your own daughters dream of matrimony! Think of the women in Moslem lands, behind latticed windows and black veils, in dark and dingy homes! Think of the Buddhist women who are the mere drudges of men. And now, for a moment think of Jesus, Son of God and Child of Mary, who came from heaven to earth to bring hope and cheer to all these sad millions, and then think of the privilege and power He has given you, the women of this Christian age, to uplift these women who are keeping step to the heart-beat of a dying world!

Do you know that the vast majority of these poor and needy souls will be left without the glad tidings of salvation if there are no women to bear it? Shall the two women in Japan, China, India and Africa, for whom every woman in America is responsible, go down into the silence of the grave and into the midnight of despair because she did not assume her definite share in meeting the problem of making Christ known to all the women in all the world?

Will you not, men and women, whose souls bathe in the sunshine of God's grace, truth and love, go, in the name of Jesus where the loud world beckons and drum beat of destiny calls? Will you not go with the love that always conquers and carry—

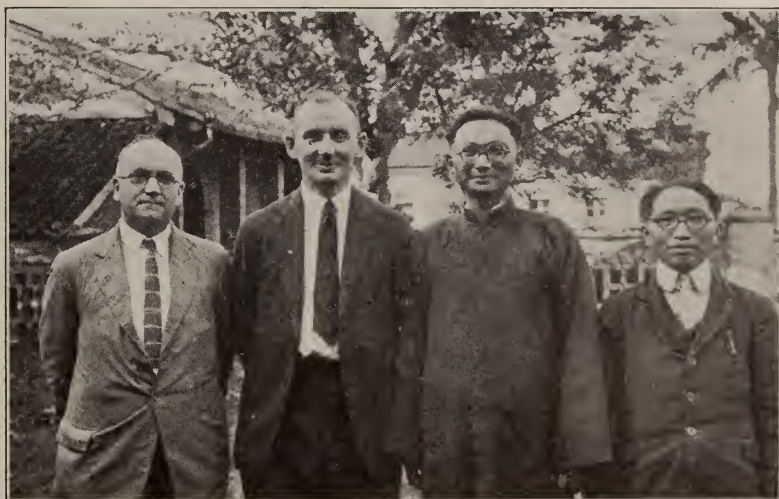
“The solace of faith to the lips that falter,
The succor of hope to the hands that fail,
The tidings of joy when peace shall triumph,
When truth shall conquer and love prevail.”

Missionary Yaukey Reports Chinese Church Gatherings Full of Courage and Hope

OUR friends who are following the events of these significant and catastrophic days in China will find special interest in a brief account of a series of Church assemblies which have just been held in our field, heading up in the annual meeting of the Liang-Hu Divisional Council, *i. e.*, the District Synod of Hunan and Hupeh, of the Church of Christ in China, which was held in the buildings of the Central China University in Wuchang, May 2-8. These meetings very naturally brought to the fore the two great themes which are on the hearts of our whole Christian constituency in China today, namely this present persecution and our reaction under it, and the awakening to self-consciousness of the Chinese Christian Church. Either one of these themes represents a movement which, taken alone, is large enough to make these days epochal, and taken together, they are staggering and compel us to soberness as we search for the new ways which God is opening through them for us to follow.

The persecutions which the Church has undergone, especially during 1927, had a very definite effect in the general attitude

which they created in the conferences. There was constantly the feeling that the things with which we were dealing were not merely matters of business procedure, organization, and activity. Rather, the majority of those who gathered in these meetings had seen hell in its most heinous forms during the past year and to them our purpose in meeting was to realize their great and even desperate desire to fit our Church the better for coping with these powers of darkness and opening the way for His Kingdom. In keeping with this spirit, the Divisional Council meetings were opened with a half-day retreat on the theme of "Knowing God," led by Dr. Henry T. Hodgkin, of the National Christian Council of China. This retreat was closed with a series of testimonials to the love of God as shown in His care and protection in the experiences of the past year, bringing the meeting, which was very impressive throughout, to a wonderful climax, and verily sanctifying all the further meetings of the Council. Dr. Hodgkin also led the devotional services from morning to morning, directing the thought of the assembly along lines suggested by portions of Isaiah's proph-



NEW OFFICERS OF NORTH HUNAN PRESBYTERY
Revs. W. T. Mitchell, J. B. Yaukey, S. S. Djang and Elder Tsen

ecy, pointing out what God expects from His people, even in the midst of hardship and suffering.

The constant consciousness in the Council meetings of this background of persecution had in general a most helpful effect. The realization of suffering in common brought a spirit of unity and harmony into the meetings which made any selfish or unkindly thought a thing entirely out of place and so helped greatly the movement toward closer union between the various units of work which have come together under the head of the Church of Christ in China in our district. The present experiences with unmasked wickedness and evil in its darkest forms also forced home a consciousness of the size of the Church's task in her conflict with these forces and so removed any danger which there might have been of childish impatience on the part of the Chinese leaders to rush the process of transfer of Church affairs from the names of the foreign missions under which they have been carried, on to that of the Church of Christ in China, which is now to take them up. This difficulty is one which it is natural to expect in any process of this sort and the present revolutionary atmosphere and general campaigns for freedom and self-control and the like, create an environment in which one would think that it could not be avoided. But rather than this there was an almost unnatural soberness and deliberation and humility in the spirit in which all the discussions were carried on and decisions reached, which could occasion nothing but gratitude and thanksgiving. Still another way in which this evil has worked for good to us was apparent in the greater poise and more patient spirit and deeper insight into things which was apparent in individual leaders. Certainly no better evidence that God does use trials and intense suffering to strengthen and purify His own can be found than was found in those who participated in these meetings, and when one meditates on the special need for leadership in times like these he wants again to give thanks and renew his faith in the God whose ways are beyond our understanding.

The constituency of the Liang-Hu Divisional Council is made up of eight District Associations or Classes which cover the work of the Church of Christ in China in Hunan and Hupeh. This work is fostered by four different missions, namely, the London Mission, the Scottish Presbyterian Mission, the Northern Presbyterian, and our own Reformed Mission. This assembly of the Council, which is the fourth since its organization, brought together about fifty delegates, including eleven foreigners, representing all parts of its field, and came much more nearly the effective workable unity toward which the Council is striving than any that have preceded it. There were also present Chinese and foreign visiting delegates from the United Evangelical Alliance Mission, the Wesleyan Mission, the Swedish Missionary Society, all of whom have work in Hunan and Hupeh and are considering making it a part of the Church of Christ in China and so linking it up with this Council.

The proceedings of the Council were greatly facilitated by the work which the General Assembly, which met in Shanghai last October, did in the way of setting general policies and defining the spheres of its subsidiary organizations. Against the background of these standards and those which the Council has already defined for itself, all of the work which is intended to come in its province was reviewed and where the way was clear steps were taken toward the definite taking over the work which continues to be carried on under the supervision of the various interested foreign missions, until the actual transfer can be made. The matter of the assignment of foreign missionaries to their work was turned over to a committee including representatives from the four interested missions, with instructions that they take the question up in detail and be ready to propose to the next annual meeting of the Council a plan by which it would be able properly to carry out this responsibility. The matter of securing and dispensing the funds used in the work which the Council is undertaking was put in the hands of the various District Associations. They will consequently take up the question and pre-

pare to undertake the responsibility at their meetings next year. It was decided that we need a seminary of high school grade in connection with the work which the Council is carrying on, and a committee was appointed to open such a school in coöperation with such other groups as are desirous of such an undertaking. This school will endeavor to continue the work of the Hunan Union Theological Seminary and may be able to open this Fall. In the field of general education, a board of nine members was created, with Rev. Edwin A. Beck as its first chairman. The Board is made up of four missionaries and five Chinese members and its members serve for a term of three years, one-third of their number being elected each year. The matter of registration of schools was taken up and it was decided that while we earnestly desire it, our schools cannot forfeit their right to teach religion for the sake of registration, and that, furthermore, it was the school's right to decide how best this course could be taught. A committee was also appointed to look after the Council's interests in the sphere of medicine and social service. It was generally assumed, however, that the Mission hospitals in the Council's field would be carried on by separate boards

and so would not come directly under the Council's oversight.

The subject of self-support, which is an increasingly earnest hope and desire among the Church's leaders, came up for warm discussion on the last day of the Council's meetings, and while the stages to which the work has advanced in different parts of the field are too varied to make any definite rules covering the matter, other than those which have been laid down by the General Assembly, a most healthy attitude on the question was evidenced and the earnest appeals which were made in its behalf by Chinese leaders undoubtedly had a very helpful influence. Four leaders of the Church, two foreign and two Chinese, were delegated to give some of their time during the coming year to going about over the field carrying out the program of the Council and in general keeping in touch with the Church and finding in what way the Council can best serve its interests. In general, these actions of the Council were preparatory in nature rather than marking any definite step, but even in this sphere they marked a definite advance and the meetings came to an end with the feeling of abundant hopefulness prevalent among the delegates. Among the officers for the coming year is Rev. Paul



PRESBYTERY OF WEST HUNAN, ORGANIZED APRIL 28, 1928
Missionaries Bucher and Snyder in second row

E. Keller, who was elected foreign president of the Council.

In our own field the meetings of the evangelists of our Yochow field on April 25-26 and the Hsiang-Peh District Association or Classis on April 27-28, both in our hospital building in Yochow, led up to this Council meeting. Our evangelists' conference brought together eighteen men and seven women workers, representing our work in Yochow City and the fourteen different outstations in the surrounding country. The sessions of the conference were taken up with reports of developments since our meeting last November and discussion of problems and methods of activity. Rev. Paul E. Keller was present and gave two very helpful addresses, one dealing with our responsibility in the light of last year's experiences and the other stressing the importance of the evangelist's own spiritual life in its relation to his work. Much time was given to the discussion of methods of evangelism and stress was laid on the plan of holding meetings for prayer and preaching in the homes of Christians and inquirers. It was recommended that more emphasis be laid on the home in general as the center of Christian influence. Country evangelism was also given special attention and it is hoped that we can send one of our workers to attend the University of Nanking Summer School for Country Evangelists this summer. The Daily Vacation Bible School movement received hearty approval and schools are being planned in a half dozen or more of our centers for this summer. The evangelists all remained for the meeting of the Hsiang-Peh District Association, which convened immediately at the close of their meetings, and four of their num-

ber were delegated to go to Wuchang and be present at the meetings of the Liang-Hu Divisional Council, with the aim of our gaining a more intimate acquaintance with our Church and its methods of procedure.

The meetings of the Hsiang-Peh District Association brought together delegates from nine organized congregations in Northern and Western Hunan, four of which have grown out of the work of our Yochow and Shenchow stations. The deliberations of the Association were along the same line as those of the Liang-Hu Divisional Council and many of them were concluded on the floor of the Council. Applications were received from four students from our field to be accepted by the Association as students for the ministry, and two evangelists were accepted for ordination, one of them being our venerable Mr. Ma Sao Liang, who has done such faithful service in the building up of our work in our Yochow field.

All of these conferences have their significance not so much in any outstanding accomplishment as in the fellowship for which they gave opportunity and in their evidence of the existence of a strong and healthy Christian Church in our midst and the morale which grows out of that consciousness. There is no doubt that they have done much for all of us in confirming and strengthening our faith, and while we cannot feel that the dark days are by any means over, we do feel that we are much more prepared to endure them than we have been, and know that in His Name we shall prevail.

JESSE B. YAUKEY.

Yochow City, China.

BOARD OF FOREIGN MISSIONS

Comparative Statement for the Month of April

| Synods | 1927 | | | 1928 | | | Increase | Decrease |
|-------------------|-------------|-------------|-------------|-------------|-----------------|-------------|------------|------------|
| | Appt. | Specials | Totals | Appt. | Specials | Totals | | |
| Eastern | \$18,582.55 | \$6,522.99 | \$25,105.54 | \$21,022.13 | \$3,235.08 | \$24,257.21 | ..... | \$848.33 |
| Ohio | 6,570.31 | 2,969.89 | 9,540.20 | 7,868.54 | 1,627.57 | 9,496.11 | ..... | 44.09 |
| Northwest | 820.60 | 591.38 | 1,411.98 | 1,311.83 | 122.46 | 1,434.29 | \$22.31 | ..... |
| Pittsburgh | 4,143.92 | 1,971.34 | 6,115.26 | 3,578.81 | 401.39 | 3,980.20 | ..... | 2,135.06 |
| Potomac | 5,633.93 | 2,203.77 | 7,837.70 | 10,700.20 | 249.24 | 10,949.44 | 3,111.74 | ..... |
| German of East.. | 945.11 | 955.44 | 1,900.55 | 1,079.40 | 13.28 | 1,092.68 | ..... | 807.87 |
| Mid-West | 2,408.39 | 426.35 | 2,834.74 | 2,788.67 | 19.90 | 2,808.57 | ..... | 26.17 |
| W. M. S. G. S. .. | ..... | 7,749.68 | 7,749.68 | ..... | 11,500.62 | 11,500.62 | 3,750.94 | ..... |
| Miscellaneous .. | ..... | 8.00 | 8.00 | ..... | 40.00 | 40.00 | 32.00 | ..... |
| Annuity Bonds .. | ..... | 300.00 | 300.00 | ..... | 1,600.00 | 1,600.00 | 1,300.00 | ..... |
| Totals | \$39,104.51 | \$23,698.84 | \$62,803.65 | \$48,349.58 | \$18,809.54 | \$67,159.12 | \$8,216.99 | \$3,861.52 |
| | | | | | Net Increase... | \$4,355.47 | | |

An Earnest Appeal for Church Union

To the Reverend General Synod
of the Reformed Church in America.

Dear Fathers and Brethren:

The Executive Committee of the General Synod of the Reformed Church in the United States, at its recent meeting, gave me, as President, the great honor and rare privilege to convey to your reverend body the hearty greetings of the ministers and members of your sister Reformed Church. You have met to celebrate the Tercentenary of your beloved Church—a rare event in the history of the Christian Church in America.

You have the proud distinction of being the religious descendants of those who first set up the banners of our God on Manhattan Island. It is with humble pride that we claim a kinship in the faith of your fathers, for it was due to their loving care and abounding liberality that we were able to celebrate our own bi-centennial in the New World a few years ago. A sense of filial devotion prompts us to remind you that we with you still hold the name *Reformed Church* as distinctive of our origin, and honor the Heidelberg Catechism as the symbol of our faith and practice.

To us of the present generation it is a painful memory that the fathers of our denomination thought it expedient to sever their relations with the Classis of Amsterdam. It may be that the longing at that time for freedom from foreign civil rule was the controlling influence in causing their separation from the Church in Holland. We know that it is the earnest desire of the Reformed Church in the United States to unite with the Reformed Church in America. Could there be a time more opportune than now for you to welcome us? The yearning to bring together the broken branches of the Vine Jesus Christ has never been stronger and more outspoken than in these latter days. When denominations differing widely in name, doctrine, cultus, and polity, at their General Conferences, Assemblies, and Synods vote, with hardly a dissenting voice, to consider proposals for corporate union with other Christian Communions, is it not reasonable to ex-

pect that *our* two denominations, with the *same* name (the Reformed Church), the *same* standard of doctrine (the Heidelberg Catechism) the *same* Church Hymnal, and the *same* Sunday School Literature, should solemnly renew the proposal for organic union? By repeated actions of all our judicatories, our Commission on Closer Relations with other Churches stands ready and willing to act for such a long-hoped-for consummation.

It seems most peculiarly appropriate that, as the President of our General Synod and the Secretary of our Board of Foreign Missions, I should reiterate this appeal for organic union with all the emphasis that I can command. How can we, as true followers of Christ here in America, keep apart any longer when our spiritual children in Japan, China, and Mesopotamia have whole-heartedly united themselves as one body in Christ Jesus? Anyone who will study the geography of our two denominations must realize that there is no serious overlapping of territory at home and abroad, and that in an organic union there would be no surrender of anything, whether in name, doctrine, cultus, polity, or even property, but rather a strengthening of our combined forces along all lines of Christian activity that would prove an inestimable blessing.

In April 1888, a Conference on Union was held in Philadelphia, at which representatives of our two bodies were in attendance. A hush fell upon the assembly when the Rev. President Charles Scott, D.D., of Holland, Michigan, the presiding officer, at the close of his memorable address, said: "The Huguenot, the Hollander, and the German were all taken under the care of the Classis and Synod, and to the Classis of Amsterdam it was a fixed conclusion that all the Reformed in America, including the Presbyterians, were one, and in the nature of things must be one." Then he proposed this vital question: "When, Why, and How were those put asunder whom God had seemed to unite in Christ and His Gospel?" May we not now ask, forty years later, "How can these two kindred Churches whom God has united in Christ

and His Gospel, be re-united in the bonds of faith and love?" Have we any reasonable right to expect that we shall be able to perpetuate our Reformation heritage so dear to us all unless we can agree to live and labor together in the coming years? Let us not forget that such a coalition of our forces at this time would mean a body of at least half a million communicants and a constituency of no less than a million adherents.

From all parts of the Christian world there comes the call for a United Church to advance the Kingdom of Christ. Where, then, can the work of union more properly begin than by bringing together into One Great Church two sister denominations which most of us now agree ought never to have been separated? Though our fathers in the early days

withdrew from the Church in Holland, will not your reverend General Synod now, when the spirit of unity is brooding over the Christian Churches in America, take such action as will open the way for both denominations to unite in the bonds of a holy faith as one body? By so doing you will add another star to the crown of your rejoicing during this Tercentenary celebration, commemorative of the founding of the Reformed Church in America.

May the blessings of Heaven rest upon your deliberations and abide with us all, now and evermore. AMEN.

Yours in the Faith of our Fathers,
ALLEN R. BARTHOLOMEW, *President*,
General Synod, Reformed Church
in the United States.

June 7, 1928.

Book Review

THE DESIRE OF ALL NATIONS, by Egbert W. Smith, published by Doubleday, Doran Co., Inc., Garden City, N. Y. Price, \$1.50. It would be difficult to write a book that is more thoroughly missionary in spirit than this one. It would also be difficult to think of a phase of missionary thought or experience upon which this sincere author has not given words of weight and value. In his travels over varied mission fields Dr. Smith has been ever a keen and sympathetic observer. He relates very entertainingly incidents from his own expe-

rience. The style of the book is simple and direct, very convincing in its manner of reasoning, and shows evidence of having come from a heart overflowing with interest in humanity.

One can think of no type of person who cannot use this book to real advantage; whether it be pastor, teacher, parent or general reader. A book notice says that in reading it "Business men will see amid what deadly perils and shining possibilities they are daily living;" and who would choose to miss the "shining possibilities" of life?

Our Young People

BY ALLIENE SAEGER DE CHANT

The Celestial Surgeon

R. L. S.

IF I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain

Knocked on my sullen heart in vain:
Lord, Thy most pointed pleasure take
And stab my spirit broad awake!
Or, Lord, if too obdurate I,
Choose Thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!

A blood count at 8.30 A. M.—Examination of specimen, pus indication, 9.30 A. M.—Operation, 2.30, local anæsthetic. Your father's life depends on what takes place the next half-hour. Appendix gangrenous—Patient on the porch in four days. Such is the value of a well-equipped hospital in the hands of a famous surgeon and a competent staff.

China: "Each year a column of people standing three abreast and reaching from New York to San Francisco are without any adequate medical attention." "Each (missionary) hospital has an average quota of one and one-third million people." "Each doctor has an average quota of over three-quarters of a million

people." Life there is precious, too—the life of a mother and babe; of a youth; of a father; of aged folks. The missionary hospital is a Godsend, full of "abounding grace." It saves the life of many. It prevents plague. It lessens the pangs of famine. In its operating room modern miracles are performed. It reaches out and preaches the gospel of cleanliness—of germ-proof homes and streets. It makes competent nurses of coolies; women doctors of consecrated young girls. It puts God into the heart and life of thousands.

"He healed them all"—Matthew 5:24.

"Go and do thou likewise"—Luke 10:37.

Do You Know That

In Chinese Medicine all organs have their appropriate elements? For example, the heart has red as its color, fire as its element, summer as its season, and noon as its hour. Therefore, heart trouble would be apt to manifest itself in a flushed, feverish patient who became ill at noon on a summer day.

Remedies used by a native doctor range from bones of the tiger, herbs, barks, roots, and the like, mixed with rice wine, to arsenic and mercurials?

In some districts puncturing by needle is extensively used, there being 380 recognized sites where the body may be punctured?

It is estimated that over 90 percent of the sick in China receive no other treatment than that administered by the native doctor, the neighbor, or the temple priest? —(Quoted from an article by R. A. Peterson, M.D.)

Our Church has two hospitals in China

—the David Schneder Hoy Memorial, opened in 1902 in Yochow City, and Abounding Grace Hospital, Shenchowfu?

Our Church supports three missionary doctors and seven missionary nurses?

In connection with, and a very important part of, our Hoy Memorial Hospital is our School of Nursing?

Our two hospitals in the year before they were compelled to close, treated 24,271 patients?

China offers the greatest field in the world today to those interested in preventative medicine and public health? Dentists, too, are needed, and technicians and pharmacists.

The minimum standard advised by the China Medical Missionary Association is two missionary doctors and one missionary nurse to each hospital?

Western-trained Chinese doctors and specialists are seeking out medicinal properties in native herbs?

Why I Never Thought of That

Homeside folks are eager to know specific needs. Our missionary doctors will gladly give you a list of hospital needs, and our Board Secretary will eagerly inform you how much it costs to educate

a native nurse, a woman doctor; how much it costs to endow a bed, a ward. Or, perhaps you'd like to assume the support of a medical missionary, as does our Mercersburg Academy.

Children's Corner

The Land of Counterpane

R. L. S.

WHEN I was sick and lay a-bed,
I had two pillows at my head,
And all my toys beside me lay
To keep me happy all the day.

And sometimes for an hour or so
I watched my leaden soldiers go,
With different uniforms and drills,
Among the bed-clothes, through the hills;

And sometimes sent my ships in fleets
All up and down among the sheets;
Or brought my trees and houses out,
And planted cities all about.

I was the giant, great and still,
That sits upon the pillow-hill,
And sees before him dale and plain,
The pleasant land of counterpane.

Chinese boys and girls are just like we are. Of course, they have yellow skin, slant eyes, and shiny, black hair; and little boys wear skirts and the little girls wear trousers. But down underneath, they are just like we are. They have a heart (a big one), lungs, stomach, and they have ears, too, and eyes, nose, and mouth. Sometimes they get tummy ache. Sometimes they have their tonsils taken out. Sometimes they have measles and whooping cough. One little girl I saw out there had a dreadful earache. Her father brought her to our dispensary, and the doctor and the nurse made her well. See



her picture right here on our very own page.

Our missionary hospitals do more than take out tonsils and heal earaches. They teach Chinese to heal their own folks. Miss Mary Myers, our missionary nurse, is in the other picture. She's showing her pupil-nurses how to change a bed when the patient is in it. And, of course, she wouldn't want to have them practice on a sick patient, so they use a patient made of plaster of paris!

The nickels and dimes you give in Mission Band help to make well hundreds of boys and girls in China.



MISS MYERS
TEACHING CHINESE
STUDENT NURSES

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

O LORD our God, we beseech Thee to revive Thine own purpose for all the world. We rejoice to remember that Thou didst send Thy Holy Spirit to give efficacy to human endeavor. We remind ourselves that Thou art still mighty to do, and that Thy Spirit is not straightened. Hear us when we pray for the young men and women in schools and colleges. Greatly enrich them with spiritual gifts and endow them according to Thine infinite fullness, and the multiplied need of the world. Make them wise to do Thy will. Let their lives be like fire to burn away the dross, and like dew to revive the forces of righteousness.

Send them to help in church and the state and the nations to build Thy Kingdom. Be with them in the days of study, and keep them from error and narrowness. We ask it in His name. Amen.

EDWIN W. LENTZ.

The Missionary Emphasis in College

MARY I. PARK

WHY should there be a missionary emphasis in the life of a college? First, because the missionary viewpoint or outlook is essential to the development of an individual. We want young people to be broad in their interests, clear in discernment, deep in their enthusiasm for service. The knowledge of world problems from the missionary's point of view is invaluable and without it an individual is likely to have only a coldly intellectual interest and not a vital interest.

Second, because the world needs the most-gifted and the best-equipped of our young people for service in definitely Christian missionary enterprises, both in the homeland and in foreign fields. The problems have become so complex that a very high degree of skill is needed for their solution. In the college group are many to whom the appeal should be brought home.

How shall this emphasis be maintained in the busy life of college? The words and life of consecrated missionaries and enthusiastic members of the missionary societies may do much and curriculum courses in Missions may do much, but these are not enough. Perhaps stronger than direct emphasis is the indirect—that constant using of every study and every

experience to press home to the student the satisfaction of living a life that counts. It is often said, "Get the individual converted and his pocket-book is converted." We ought to go deeper and say, "Get the individual enthralled with the idea of Christian service and not only his pocket-book but also his life will be given to the Master."

Then there will be the response of those who should go definitely into the Mission fields. This means that all the methods by which the Church can stimulate a vigorous Christian life in our colleges should be employed. Faculties must do their part; local churches must do their part; home churches and home societies must see to it that the link be not broken between them and their young people at school and college; and parents must be willing that the Call to Missionary Service be presented to their children both directly and indirectly throughout the college course.

The missionary spirit should permeate every calling, and if all the youth in our colleges become imbued with that spirit, the Church will not lack consecrated laymen, ministers, and missionaries. May all of us work together for this end. Heidelberg College, Tiffin, Ohio

A Surprise for the Editor

Here she is—the author of the prayer for this month—and what's the use of my trying to tell you anything about her? All of you know Mrs. Lentz and love her, and any sketch I might attempt to pen would surely be inadequate. Suffice it to say that since 1919 Mrs. E. W. Lentz, of Bangor, Pa., has been the editor of the Woman's Missionary Society Department of THE OUTLOOK OF MISSIONS. During these years, Mrs. Lentz has given many, many hours of her busy days to the editing of our portion of this magazine. As we read its pages, we realize what we have always known—that this volunteer service is given joyfully.

The Educational Commission of the Woman's Missionary Society of General Synod, of which Mrs. Lentz is a member, is most fortunate to have the privilege of her counsel. No one of this group, preparing an important piece of educational material, would be satisfied to present her work for final judgment, before Mrs. Lentz's valued opinion had been received. Her criticism, carefully and thoughtfully given, is always constructive and helpful.

But Mrs. Lentz does not belong to the Reformed Church, alone. For a number of years she has been a representative of the General Synodical Society on the Council of Women for Home Missions. It is no small task to act as recording secretary of that interdenominational group, and yet Mrs. Lentz finds time to be a very efficient one. The members of the Committee on Migrant Work of the Council of Women for Home Missions felt a distinct loss when Mrs. Lentz asked the W. M. S. G. S., last year, to appoint someone else as their representative on that committee.

As a worker in her own community, civic organizations find her an invaluable counselor, ever ready to serve.

However, Mrs. Lentz has always considered her most important work that of being mother to her children and assisting her husband, the Rev. Dr. Edwin W. Lentz, pastor of St. John's Church, Bangor. There is scarcely an activity in that church where we do not see Mrs. Lentz assisting, leading, or giving advice when she is asked for it. The little folks, especially, know that she is an ever-present help in time of trouble. It might well be said of this active worker in the kingdom, "None knew her but to love her, none named her but to praise."

GRETA P. HINKLE.



FLORA RAHN LENZ, W. M. S.

They Dream of a Home—a Christian Home

IN front of a roaring fire in one of the dormitory studies of the American College of Teheran, Persia, one evening, two young men sat musing. One was a young Persian, a graduate of the Mission school, a convert from Islam to Christianity, who had been working in one of the government offices for several years after completion of his school course. The other was a young American instructor, the exponent of Western education and civilization to his companion.

"Do you think *I* could ever have a home like that?" asked Abbass, the young Persian, turning from his dreams in the flames to look directly at the American. They had been talking about a recent visit made by Abbass to the home of one of the American missionaries in a nearby village.

"Of course, I've read about the freedom of the women in Europe and America; and I've seen the American ladies teaching and playing tennis just like the American men here, but I never really realized how you lived until I had dinner and spent the evening with the Smiths in Hamadan," he continued.

Knowing that Abbass planned to be married within the next few months, the young American realized that the idea was a very practical one as far as the young Persian was concerned. "Why couldn't you have a home like the Smiths? They were living in an ordinary Persian house and eating Persian food, weren't they?" he countered.

"Yes, that was the remarkable thing about it," Abbass replied. "I went into the wall-enclosed garden through the usual sort of gate. There was the ordinary water reservoir in the center of the court with a few trees and flowers growing around it. The house, as you said, was of the customary one-story architecture with room opening off from room in single file. But there the similarity ended."

"How did it differ from the house where you were born?" asked the young American, eager to hear the contrast from the lips of the young native.

"In our house the women and children

all lived by themselves in one part of the house while the men lived by themselves. When the men wanted the women to serve them in any way they bellowed for them or clapped their hands. Then the women came scuttling to see what was wanted. My father only had two wives, but he had three temporary wives. I remember that they and my eighteen half-brothers and sisters were all huddled there together until a disease came and nine of my half-brothers and sisters died. Then there was more room.

"In the Smith home things were not like that. Mrs. Smith and the children were allowed to go anywhere in the house, and more than that, they seemed to know something about the things Mr. Smith had been doing during the day. We children at home and the women, too, never knew anything about what the men of the house did, and wouldn't have thought of talking to them without their first talking to us, anyway.

"One of the children had not been well in the morning. Mr. Smith knew about



FOUR STUDENTS, AMERICAN COLLEGE,
TEHERAN, PERSIA

it and asked about little Bobby as soon as we came in. My father never knew when any of us were sick except when we cried too much and then he ordered our mothers to give us some opium to keep us quiet.

"Of course I was embarrassed when we first sat down at the table, for I hadn't eaten your way since I left the dormitory. I soon got over that, though, and was much interested in the way the table conversation ran. As you said the dinner we had was 'pillau' (rice and meat or vegetables), 'sangack' (flat, unleavened bread) and 'shirini' (Persian sweets)."

Knowing that Abbass was to marry a young lady who was a graduate of the Mission school for girls in Teheran, our American confidant felt justified in encouraging the young Iranian to try to develop a Persian Christian home.

"And you really think Parvin and I might have a home like the Smith home in Hamadan?" asked Abbass as he got up to go. "I want you to come for tea

a few months after we are married and tell me whether you think we have succeeded. It will be quite all right for you to come, for you know Parvin is a Christian, too."

Six months went by. Abbass and Parvin were married. Their little home was started. Finally they decided they were ready for the visit of inspection—for so they felt it would be. The invitation was sent. The young instructor pulled the bell at the gate and entered the garden. Glancing around he saw the usual mud walls and water reservoir. Entering the room he found Abbass beaming with the joy of hospitality, and Parvin, perhaps just as smiling, but with her smiles hidden behind the "chudar" (drapery) which she instinctively held over her face.

Looking around the room the American saw first of all four straight-back chairs set stiffly, two on each side of the room. The Persian has a very keen sense of proportion and insists on balancing exactly even the furniture in the room. Tea tables with the inevitable glasses of tea, little plates of sweets and nuts, and a plate of fruit stood before each table. Moving his chair out from the wall a bit, to relieve the formality a bit, the young man began to chat, at the same time letting his eye wander around the room. Even a masculine eye detected certain feminine touches. White curtains at the windows showed that Parvin had remembered some of her courses in home economics. Before his eye could roam farther he was astonished to see Abbass anticipate a desire of his wife and call the servant who was hovering in the background. This may not seem remarkable to the American reader, but to one who has seen the wife always in the role of the servant and the husband always in the master's part, it was indeed worth noticing. Soon the formal stiffness relaxed and the three were chatting away, Parvin having forgotten her early embarrassment. They laughed together over some of the entanglements they had gotten into in trying to work out their home life, much to the bafflement of the servants.

When the time for departure came, the young American could congratulate the



INTERIOR OF A PERSIAN HOME



ENJOYING RIDE IN A HOME-MADE
WAGON

couple on making a real start in the direction of having a Persian Christian home where co-operation was the order of the day. The young American is in this country now and eagerly awaits the time when he can again call on his friends and see how their home-making is progressing.

And it is only through the establishment of such homes that the Kingdom can really come in ancient Persia. Men and women may hear of the teachings of Christ. They may profess a real interest in these teachings, at least while they are in the Mission compound. Boys and girls in the schools may learn of Christ and His gospel of love. They, too, may avow their intentions of living a Chris-

tian life. But when evening comes, and men and women, boys and girls return to a home where the old order rules, there is little wonder that they slide back into the old ways themselves.

Through the dormitories of the boys' and girls' schools an especial opportunity is given to the missionary to really show by his example and his 24-hour precept what a Christian life means. Young men and women who have become interested in Christianity in the schools come and ask for admission to the dormitories that they may be strengthened during their formative years in the principles of honesty and uprightness. But generally the dormitories are full. The American College of Teheran, with a total enrollment of more than 700, has room for only 70 students in its dormitories.

Many of these dormitory students are brought by their fathers when mere youngsters of seven or eight years. "We want you to bring them up. We want them to get away from their mothers, who will teach them vile and evil ways of life," say these fathers, some of them having traveled many days across the deserts and plateaus of Iraq.

And only through the education of the manhood of the land will such a condition be remedied. Abbass will never have to send his children away from home to get them away from Parvin. Instead she will mean much in their development, as mothers do in our own land. The daughters of Parvin and Abbass will be sent to school themselves so such an indictment can never be given against them. And so will come the kingdom of God in Persia.

HERRICK B. YOUNG.

Worship Period

(For August Program)

"Y"

"Ye are my friends, if ye do the things which I command you." John 15: 14.

Call to Worship: O Jehovah, how manifold are Thy works!

Response: In wisdom hast Thou made them all: The earth is full of Thy riches.

Meditation: "My Father's World" (Develop as desired). This is the end of our Acrostic, "Christianity."

Will it envelop the whole wide world?

Suggested Hymn: "For the Beauty of the Earth."

Challenge in Music: "Hark, the Voice of Jesus Calling."

Challenge in Scripture: Isaiah VI: 1-8. Hymn.

Berea, the Gateway to the Mountains

ADELAIDE GUNDLACH

IT really is a staggering task to attempt to picture for you in one brief article the complex, throbbing life on the campus of Berea College, reaching back as it does with its roots in the past, made glorious by the sacrifice of the early pioneer founders; reaching out beyond the narrow confines of Berea itself to the hundreds of communities and isolated homes from which our students come; and reaching on into the future with the going out of these students to take their places on the "firing lines" against wrong and ignorance and superstition. What, then, is Berea?

Berea College was founded in the days before the Civil War, growing up with the little community and church which John G. Fee first started in what was then a vast wilderness here on our beautiful ridge in eastern Kentucky. The history of those early years, when their standing for Abolition meant the exile of the leaders of school and community and many hardships for them after they dared to return, reads like the adventures of the pioneers in mission work abroad. Berea stood from the first for freedom and equality of opportunity for all. After the Civil War, a few negroes were admitted to the school, and until 1904, when the passage of a state law prohibited it, the two races lived and worked together. Berea helped the colored students to enter schools for their own race, and from that time on she naturally turned more definitely to the task of meeting the needs of the mountain people, for here was another group to whom equal opportunity would mean freedom.

Berea is ideally located just on the edge of the Appalachian mountain region, forming a gateway between Mountains and Bluegrass, and her definite aim is to serve this great isolated mountain section of our country by sending back to its growing communities boys and girls, men and women, who here have caught the vision of Christian citizenship, and take back with them the ability to make that vision bear fruit in service.

Under the name of Berea College and Allied Schools, Berea maintains four separate and distinct schools. The Foundation-Junior High School enrolls over 800 students who rank below the tenth grade, and all of these are over 16 years of age. The medium age of these students last year was 18 years, and they were belated anywhere from one to twenty-four years in the getting of this grammar school training. They live from one to sixty-four miles from a railroad. No wonder that our President writes: "In the lower grades, a student may be found quite unable to understand that a tide may be anything other than high water in the branch. A student from Virginia may locate his native state west of the Mississippi. To one boy, entangled by similarity of sounds, our forefathers may be our poor fathers. One student shrinks from scrapping the wisdom of the fathers as concerns the signs of the moon. A boy appeared upon the campus a while ago, clad in overalls, a straw hat on his head. Another suit of overalls was pinned to the seat of his bicycle. He had some 65 cents in his pockets. He had ridden all the way from Georgia. We made him a half-day student. Though twenty years old, he started in the fifth grade and soon made his way into the eighth grade." For the most part these students are eager, dependable, and of splendid personality. If they have not the necessary \$146.00 for the yearly expenses at Berea, they may, by special arrangement, be entered as half-day students, working half-time and studying half-time and thus making school expenses.

The Academy is an accredited Senior High School, enrolling something over 400 students, and through a very rich curriculum offering them the usual high school subjects along with the opportunity for vocational training in Agriculture, Home Economics, Business courses, and Industrial Arts, including Weaving. Thus the student is given a Christian education which may lead either to further study in the College or directly to a vocation.

The Normal School is also of Senior High School rank, but offering the student the special normal training which will fit him to teach in the rural schools of the Mountain sections. A great many of our 360 Normal students of last year are out in the field this year teaching, and many of them will come back for further training when they have earned enough to make this possible, or perhaps after they have given a younger brother or sister a start toward a similar education. It is wonderful how they wish to share with other members of their families the opportunities which Berea affords. I have in my office a clerk who herself is receiving aid from a Church missionary society, and now when pay-up time comes, she goes through the ropes with her sister, so that her own earnings which she does not need may be applied on her sister's bills, so that she, too, may carry a full schedule of class work, and need not be a half-day student.

The College is, of course, the fitting crown of our educational system here. Our own students from the Academy and Normal School often go on into the College, and, of course, many more come from the high schools in the mountain sections of these Appalachian states.

In all of our schools we aim to admit a small proportion of students from outside of the mountain territory, and last year we had 85 students from outside states, and 13 from foreign countries, including a group from Labrador, and one Chinese student who is in China now establishing "a school like Berea" for his own people. His major was in Agriculture. Our College department for the present is limited to 400 students, and we could take in twice as many as that if we only had the room for them, with classroom space and equipment, and a large enough teaching staff. More and more the lower grade students will find opportunities for training in their own counties, but they will continue to need Berea for their college training, and with Berea now accredited by the Association of Colleges and Secondary Schools of the Southern States, we aim to give them the best.

The graduates of Berea College are admitted for full graduate work in all of

the graduate schools of the country. To maintain a college of high standards, of course, takes a great deal in the way of equipment. Our new science building, which has just been completed, was truly built on faith, for work on it was begun and supplies ordered before President Hutchins knew where the funds for its completion were coming from. Now it stands in its beauty as a symbol of his faith, and dedicated to the highest usefulness for the students of Berea in their search for God's truth as found in the laws which govern His universe.

A new men's gymnasium has been a great need for years, and now at last that dream, too, is being realized, and the building is in process of erection. This will contribute much to the physical development of all of the men students on the campus, and will help us to realize our aim of all-round development for our students. The men's gymnasium was made possible by a generous gift. In fact, Berea itself is made possible only by the continued, and often sacrificial, giving of its friends who stand behind this great work.

Our hope is to keep the life of the school simple, so as to make it possible for the poorest boy or girl with ability to earn an education, and share in the enrichment of life which comes to him here. The students are each required to work at least two hours a day, and in this way the poorest boy or girl takes his place beside the one from a home of culture and comfort, without any distinction being made. They all receive wages in the form of labor credits which are applied on their school bills, while at the same time they are also getting vocational training, whether working on the farm, at the loom, or in the President's office. The classroom work in vocational subjects may begin as low as the lowest grade and be carried on through the college side by side with the so-called "cultural" studies.

Thus a boy entering our Ninth Grade may sign up for a program of English, Mathematics, Science, and a vocational subject such as Printing. In addition he is required to do some definite labor. We will say, for example, that he is assigned to work on the farm, in the garden, or

poultry plant. He may find that the class of work in printing is not in his line, but that his interest in agriculture has been aroused by his labor. Then if he chooses he may elect courses in agriculture and carrying these along with his other studies, fit himself for that vocation. Thus the class work and the labor both may offer fields of testing out the student's vocational interests, and aptitudes. The work of the institution is carried on by students, under the direction of trained supervisors. Berea has its own heat and power plant, supplying steam heat and electric light to all college buildings, and furnishing lights for the town. In connection with this is the college laundry, employing approximately 140 students. There is a large wood-working department, making not only a good deal of the furniture used in college buildings, but also making articles for sale. Their refrigerator is now one of the best on the market. There is a paint shop in connection with the wood-working department. A printing department takes care of all of the printing for the college, and also prints the town weekly. Approximately 500 acres of farm land and 50 acres of garden make possible a large model dairy, sheep, poultry and hog raising, and a cannery. The Fireside Industries has about 20 looms in operation most of the time, besides the 22 which are used for class-room instruction in weaving. In fact, all of these adjuncts which I have mentioned, except the heat and power plant offer class instruction in their special field, entirely apart from the labor in that department, for which the student is paid. Of course, the labor in the bakery, the kitchens and dining-rooms, and a good deal of it in the administrative offices is done by students.

In addition to these many activities on the campus, Berea tries to serve in the mountains directly, as well as depending on her students, to carry her spirit back with them when they go. Last fall six

of our staff conducted a Three-day Opportunity School in one of the mountain counties, riding in nine miles of mule-back through streams swollen by the rains. Each one gave practical, helpful talks along the line of his specialty and the people for miles around came to attend the meetings. A boy, writing his appreciation of the event, said: "The Opportunity School has taught the older people and the younger people to know more about everything than they ever did before."

If space would permit, I should like to tell of the splendid work which Berea students and graduates are doing in transforming their communities. Many go out as teachers in rural schools and high schools, some as social workers and health officers, some to prepare for large service as doctors, or ministers of a non-sectarian gospel, and still others into the rapidly changing world of industry which is developing in this section. Many of them are in known positions of leadership, but many are living sacrificial lives of service in unknown places.

In closing I would quote again from the annual report of President Hutchins for this past year: "One of our belated boys said to our Director of Music, 'I should like to study singing.' 'What part do you sing?' 'I don't guess it's been named yet.' The part which the mountain people may sing in the anthem of our national and international life has perhaps not been named yet by any musician on earth; but they will be heard, and we may help them to sing, in harmony with the music of the spheres and of the ages."

God give me mountains,
And strength to climb up!

—LEIGH BUCKNER HANES.

"We kneel and all around us seems to lower
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear"

—ALFRED TENNYSON.

"Wherever a church or any of its members ceases to be missionary there is forfeited the right to be called Christian in any worthwhile sense."

No matter how barren the past may have been
'Tis enough to know that the leaves are green

—JAMES RUSSELL LOWELL.

Festivities of Commencement Week

Dear Friends:

We have planted in the city of Baghdad a full-fledged American School from first-class primary to last class in high school and we have so organized it, manned it, run it that the dignitaries of the city, in this second year of its existence, attended the commencement exercises: the Prime Minister, other members of the Cabinet, His Majesty's representative, members of Parliament, the great National writer, Ar-Rusafi, the great Arab poet, who composed a special poem for the occasion and read it. The newspapers have been lavish in their write-ups, and to our satisfaction emphasized the school's aim, character building.

After the splendid commencement program had been rendered, a program which moved without faltering from the processional to the school song that rang out lustily over the audience from the balcony where the boys were seated, two gentlemen remained and watched us shake hands with the crowd of people that packed our house, even the garden. "This is what has been possible to accomplish in Baghdad in two years" they said with

astonishment; and we answered: "This is not the finest evidence of what has been done in a short time—this is spectacular and has been made possible only because a new force and a new leaven has been working in the hearts of the boys. Kindness, firmness, weekly brotherhood meetings, Sunday evening services, daily prayer in the assembly, just treatment, ideals of scholarship—these things have brought to these boys a new world and they have learned a new vocabulary. On their lips now are such words as service, righteousness, honesty, truth, and a new purpose is guiding many of them."

Now I wish I could tell you of Hussein and Ali, of George and Ishaak, of Ibrahim and Saadet, of Mohammed and Hanna (John)—changed lives, something of which was sensed by many in the audience who have since spoken of the manly behavior of our boys at both the Baccalaureate service and the commencement.

The Baccalaureate service was held June 19. When we announced the service we did not camouflage. We said that it would be a Christian service, a farewell address to the class of 1927—"Come" and



AT THE COMMENCEMENT EXERCISES OF THE AMERICAN SCHOOL FOR BOYS AT BAGHDAD

they came; our Jewish friends, our Moslem friends, our Christian friends, a big audience. It was a great service! Two English gentlemen sang to us selections from "The Messiah," one of whom had been a singer in the choirs of Canterbury and St. Paul's Cathedral, and Dr. Staudt preached a sermon on "The New World Wherein Dwelleth Righteousness." Throughout the sermon the big audience listened so intently that there was not a stir. Some to whom a Christian service was a new experience and a sermon an unheard-of thing, leaned forward with absorbing intentness that not a sound or a word might be lost. The people as they filed out blessed us.

We had other events following the Baccalaureate service. The Senior Reception on Monday evening was a happy affair, with gay lanterns in the garden giving a festive air. Tuesday evening the Alumni Association had its first meeting. Small, indeed, was this beginning, but even now we talk of our graduates in a big style. Two made good this year at the American University at Beirut; two have started for America; one a Jewish boy struggled all year as a teacher in the fanatical Shiah city of Samara—the only man of another religion in that place—and stuck to his job though considered a pollution by the Shiah; one taught in our school, one is studying medicine in Baghdad, acted as head usher at commencement and seated all the notables according to their rank so precisely that thus far we have heard no criticism. A feat, indeed!

Wednesday evening we had our first class day. For this occasion the boys were allowed to write a criticism on teachers and students. Ephriam read his paper with sparkling eyes and chuckling joy, and the boys below cracked their knuckles and wiggled their feet in abandoned glee. O, it was such fun! Messai (Isaiah) read the prophecy. We never knew that he had such sly humor. The violin of Ibrahim Peress nearly bobbed with nervousness. We turned melancholy with the reciting of the "Lucy Poem," of Wordsworth, and wondered about the realm of the unknown when Hahim read his original poem. Not even the Vers

Libre group would have claimed it. But it was the first class day.

The two great events—really big events—were the Baccalaureate service and the commencement, and in humble pride we report to you that both affairs compared favorably with the best of their kind in America.

How we worked for commencement, to prepare the boys, to get the music, to send out invitations, to bring here benches and chairs from hotel, cinema and church, and to decorate. Decorating in summer time is a problem, because we can do nothing until the sun leaves the court. The program began at six. From two to four nothing was done but the throwing of water to cool the stones, and from four to five we worked like mad; but we were ready when the people began to pour in.

One traveled Baghadian said, "This is not Baghdad, this is Europe." The violin and piano in the first selection gave the tone. Isaac Rubenstein, from Russia, played the violin as a musician by that name should play, and the quartette sang as a quartette should sing. We felt in the orations of the graduates the religious fervor of Sir Galahad, the significance of the births of three scientific ideas and we bolstered to begin all over again to *persevere*. We applauded just as they do at home when twenty small boys from the primary school received their certificates to be admitted from the primary into the high school, followed by the graduates who in a dignified manner came one by one to the platform to receive their roll and handshake.

School has closed but not activities. Boys are here helping at various jobs, asking for books for summer reading, for the library is growing, buying text-books for summer, asking about their grades and even enrolling for the fall.

We are going to Lebanon for rest and restoration as soon as our work is ended. Books must be ordered for the fall, houses rented (a most exhausting struggle), laboratory apparatus ordered, reports sent out, accounts straightened, etc. Our teachers made possible the purchasing of some needed equipment by rendering a few weeks ago two plays—Dunsany's "The Golden Doom" and a very fine

Arabic play. This, too, was a great success in every way.

We look forward hopefully to the beginning of the new school year in September. We pray that our friends at home will invest in an enterprise so freighted with possibilities. Dr. Staudt and I should not teach full time—we need more time to keep close to the people of the city. We pay our devoted teachers too low a salary. We work like beavers. This is not said with whine; we are happy, happy and grateful for the blessings that are ours—nevertheless help.

Sincerely yours,

IDA D. STAUDT.

Literature Chat

CARRIE M. KERSCHNER

FROM the writings of the founder of a large department store we glean "Keep up the standards and day by day raise them higher." Many of our missionary organizations attained the Standard of Excellence. To these and to the societies still struggling in the effort, these words come with particular force.

We wish you could peep into an envelope in the little black bag, that is the daily companion of a commuter to the Schaff Building, and see for yourself the series of programs being planned for September, 1928, to August, 1929. The commuter grows so enthusiastic over the "workings" and some contributions being sent for the programs that she wishes everyone had them to begin right away! First comes that program on "Hospitality," with its introduction of all the officers and departmental secretaries. Not merely a suggestion that it be given a part on the program. No indeed! The very words each one is to say are printed on a clipping sheet. And a "Flying Trip to Budget Land." Not only a presentation of the Budget. Another emphatic, "No indeed!" A really-truly trip in the aeroplane "Spirit of Missions." And then a social period follows with all the

guests hospitably taken care of in the largest home you can commandeer for the meeting. Doesn't it make you equally anxious for August to come so that you can plan your meetings? Oh, there is a clipping sheet, too, with suggestions for the Program Committee (they will be kept busy all season); another for the leader of the worship period and for the President. Like all interesting story-writers, we close with "Continued next month."

Of course all plans have been made for your W. M. S., G. M. G. and M. B. to send delegates to the Summer Conferences. They will want to know what books to purchase and study for the fall and winter work. Here's the list:

Adult Books on Africa—"Friends of Africa," by Jean Kenyon Mackenzie, formerly missionary in Africa. The only book on Africa for adults to be taught at the Conferences. Price, 50c, paper; 75c, cloth. "What Next in Home Missions," by William P. Shriver, 60c, paper; \$1.00, cloth.

For Seniors, including G. M. G.—"Africa Today," 60, paper; \$1.00, cloth; and "Black Treasure," paper, 50c; cloth, 75c. "Youth and the New America," 60c, paper; \$1.00, cloth, is the fascinatingly interesting book on home missions for this group.

For Juniors (Mission Band)—"In the African Bush," cloth, 75c; for Primary, "The Call Drum," cloth, 75c; for Beginners, "Kembo, a Little Girl of Africa," 60c; "Black and White," 25c; and an Africa Picture Game, 40c. Home Missions, "Under the North Star," cloth, 75c, for Juniors, and "Windows Into Alaska," 75c, for Primary Groups, cloth, 75c. We are thrilled as we look at the material for next fall that is filling up the shelves. We want everybody to play the "Ready" game with us. Of course that's printed on the clipping sheet, so you must buy the W. M. S. Packet to find out all about it. Price? *Well, it's usually 75c.* You can include that much when you order, and if not sufficient, we'll send you a due bill. There'll be G. M. G. and M. B. Packets, as usual. Watch for prices in the August issue of this maga-

zine. In the meantime send to either depository for the study books now off the press, "Friends of Africa," "What Next in Home Missions" and "Windows Into Alaska," "Kembo" and "Black and White."

Girls' Missionary Guild—A new Handbook, in a most attractive cover, has just arrived from the printer. Most societies will want one because it contains so many new and helpful suggestions. Price, 10c.

Packet with helps on "Youth and the New America" and suggestions for making your Guild an A-No. 1 organization. New Prayer Cycles and—but what's the use writing so much about it when you can find out for yourself by sending 50c!

Mission Bands—A Packet at the usual price (50c) with a home and foreign picture sheet, the budget leaflet, Mission Band invitation, general helps for all ages, etc. Price, 50c.

Stewardship Books for Teen-Aged Groups—"Stewardship Stories," 35c; "More Stewardship Stories," 35c, and "Stewardship Stories," by Morrill, 50c. "Stewardship in the Life of Youth," 50c. A life lived according to the principles laid down in this book will be a blessing to everybody.

Stewardship in the Life of Women—50c, paper; \$1.00, cloth, will be received with much interest by the women of the Church. Each society should order one as the worship periods from September, 1928, to February, 1929, are based on this theme. Full directions for the use of the book are included in a leaflet which will be sent free with each book when cash accompanies order.

Persons residing in the Eastern section,

order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository, order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

AUGUST is a very fine time to have an outdoor meeting with the members of the Woman's Missionary Society. As has been suggested in the "Program Helps," invite your pastor to conduct a discussion on the text, "New Paths for Old Purposes." After having studied this text, what do you think Guild girls can do to make conditions better?

The question has been asked, "What are the Guild girls doing?" We have received most interesting letters stating in detail some of the activities. From the list we see that the girls are serving others. The Guild at Holyoke, Mass., where there is no Woman's Missionary Society, writes, "The girls make a special effort each month to do something helpful for someone. One month we sent a large box, neatly packed with school boxes, towels, face cloths, and soap to the Indian School, Neillsville, Wis. . . . Last month we arranged a delightful program for the old people at the City Farm and served them candy. . . ."

Correct Answers to Questions in April Issue

1. 1914.
2. Young Woman's Missionary Auxiliary.
3. 1923.
4. Esther Sellemeyer.
5. Mrs. Annetta Winter and Miss Alma Iske.
6. 5712.
7. \$6,000.
8. Girls' School, Mesopotamia, Migrant Work, Girls' Dormitory, Indian School, Neillsville, Wisconsin.
9. American Deaconess; Teachers, Indian School, Neillsville, Wisconsin; Bethel Reformed Community Center, Philadelphia; Teacher, Miyagi College, Japan; Missionary work, China.
10. Woman's Missionary Society of General Synod.

his month we plan to have charge of a party for the Sunday School and take charge of one of the programs at the regular Sunday School sessions."

St. Stephen's Guild, Reading, Pa., were the "instigators of the Day of Prayer service for the young people."

"Sent floss, thread, needles, and pins to the Bethel Community Center in Philadelphia. Embroidered quilt blocks and made three quilts for the Baby Cottage at Ft. Wayne Ophans' Home," writes the secretary of the G. M. G., at Berne, Ind. There are numerous other letters showing that a variety of things are being done.

Miss Della Vessendall of the G. M. G., First Reformed Church, Omaha, Neb., is the first of our Guild Girls to send answers to "What Do You Know." We congratulate Miss Vessendall and hope to hear from her each month. Let other girls fall into line.

New Mission Bands

Pittsburgh Synod—

Transfer, Pa., Zion's Reformed. Organized April 15, 1928, by Mrs. Alfred Herman with 20 charter members.

New Guilds

Potomac Synod—

Altoona, Pa., Grace Reformed. Organized March 8, 1928, by Mrs. A. A. Buckel with 15 charter members.
 Juniata, Pa., St. Paul's Reformed. Organized March 31, 1928, by Mrs. V. D. Grubb with 30 charter members.
 Altoona, Pa., Salem Reformed. Organized April 11, 1928, by Miss Wilma Burnshire with 15 charter members.
 York, Pa., Zion Reformed. Organized an Intermediate Guild March 14, 1928, with 7 charter members. Miss Anna Berger and Miss Kathryn McKee, organizers.

Northwest Synod—

Waukon, Iowa, Zion Reformed. Organized October 26, 1923, federated March 30, 1928, by Mrs. Haumeier with 20 charter members.

German Synod of the East—

Buffalo, N. Y., Grace Reformed. Organized into a Senior and Intermediate Guild April 1, 1928, with 13 charter members in each group.

Pittsburgh Synod—

Youngwood, Pa. Organized April 20, 1928, by Mrs. H. E. Kimmel with 8 charter members.

What Do You Know?

1. What is the "Friendship Project" for 1928?
2. Approximately how many school children are there in the country to which we are sending "Goodwill Greetings"?
3. What is the date of that country's Independence Day?
4. Where and when are the Summer Missionary Conferences?
5. Who is the president of the Woman's Missionary Society of General Synod?
6. Who is Editress of the W. M. S. Department of THE OUTLOOK OF MISSIONS?
7. Who is the Executive Secretary of the Woman's Missionary Society of General Synod?
8. Who is the author of the text book studied in G. M. G. this year?
9. What position does that author hold?
10. What are the names of the Synods of the Reformed Church in the U. S.?

Send answers to Miss Ruth Heinmiller, 2969 W. 25th Street, Cleveland, Ohio.

Woman's Missionary Society of the General Synod of the Reformed Church in the United States

Annual Report of the Treasurer, May 1, 1927, to May 1, 1928

| | W. M. S. Budget 1927-1928 | G. M. G. Budget 1927-1928 | | W. M. S. Budget 1927-1928 | G. M. G. Budget 1927-1928 | |
|----------------|---------------------------------|---------------------------------|--------------------------|---------------------------------|---------------------------------|-------------|
| Synods | | | Synods | | | |
| Eastern | \$1,897.50 | \$1,897.50 | Eastern | \$15,245.85 | \$1,964.10 | \$14,923.02 |
| Ohio | 10,143.00 | 1,792.85 | Ohio | 10,178.30 | 3,656.74 | 13,425.82 |
| Pittsburgh | 4,908.60 | 744.05 | Pittsburgh | 5,057.30 | 2,685.50 | 4,749.95 |
| Potomac | 8,415.00 | 1,097.10 | Potomac | 8,484.18 | 1,418.88 | 7,488.41 |
| Midwest | 3,184.20 | 683.10 | Midwest | 3,203.25 | 363.93 | 25.00 |
| Northwest | 873.00 | 279.45 | Northwest | 927.90 | 139.10 | 50.00 |
| German of East | 975.60 | 93.15 | German of East | 929.85 | 222.00 | 1,618.27 |
| Totals | \$43,412.40 | \$6,587.20 | Totals | \$44,026.63 | \$11,933.68 | \$3,175.00 |
| | | | Girls' Missionary Guilds | | | |
| | | | Mission Band Department | | | |
| | | | Specials | | | |
| | | | Home | | | |
| | | | Foreign | | | |
| | | | Missions | | | |
| | | | Thank-Offering | | | |
| | | | Budget | | | |
| | | | Paid | | | |
| | | | Totals | | | |

| | W. M. S. Budget 1927-1928 | G. M. G. Budget 1927-1928 | | W. M. S. Budget 1927-1928 | G. M. G. Budget 1927-1928 | |
|----------------|---------------------------------|---------------------------------|----------------|---------------------------------|---------------------------------|----------|
| Synods | | | Synods | | | |
| Eastern | \$77.10 | \$186.00 | Eastern | \$1,374.39 | \$40.30 | \$167.80 |
| Ohio | 159.40 | 81.00 | Ohio | 1,612.22 | 39.15 | 47.20 |
| Pittsburgh | 30.00 | 5.00 | Pittsburgh | 538.67 | 169.35 | 9.00 |
| Potomac | 41.75 | 60.00 | Potomac | 843.59 | 266.85 | 40.65 |
| Midwest | 108.00 | 53.00 | Midwest | 1,284.98 | 138.12 | 10.00 |
| Northwest | 10.00 | 10.00 | Northwest | 231.50 | 58.21 | 10.50 |
| German of East | \$426.25 | \$470.00 | German of East | 99.70 | 34.49 | 3.00 |
| Totals | \$1,787.14 | \$1,787.14 | Totals | \$5,985.05 | \$116.05 | \$288.15 |
| | | | DISBURSEMENTS | | | |
| | | | Specials | | | |
| | | | Home | | | |
| | | | Foreign | | | |
| | | | Missions | | | |
| | | | Thank-Offering | | | |
| | | | Budget | | | |
| | | | Paid | | | |
| | | | Totals | | | |

| | W. M. S. Budget 1927-1928 | G. M. G. Budget 1927-1928 | | W. M. S. Budget 1927-1928 | G. M. G. Budget 1927-1928 | |
|----------------|---------------------------------|---------------------------------|----------------|---------------------------------|---------------------------------|----------|
| Synods | | | Synods | | | |
| Eastern | \$77.10 | \$186.00 | Eastern | \$1,374.39 | \$40.30 | \$167.80 |
| Ohio | 159.40 | 81.00 | Ohio | 1,612.22 | 39.15 | 47.20 |
| Pittsburgh | 30.00 | 5.00 | Pittsburgh | 538.67 | 169.35 | 9.00 |
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| Midwest | 108.00 | 53.00 | Midwest | 1,284.98 | 138.12 | 10.00 |
| Northwest | 10.00 | 10.00 | Northwest | 231.50 | 58.21 | 10.50 |
| German of East | \$426.25 | \$470.00 | German of East | 99.70 | 34.49 | 3.00 |
| Totals | \$1,787.14 | \$1,787.14 | Totals | \$5,985.05 | \$116.05 | \$288.15 |
| | | | DISBURSEMENTS | | | |
| | | | Specials | | | |
| | | | Home | | | |
| | | | Foreign | | | |
| | | | Missions | | | |
| | | | Thank-Offering | | | |
| | | | Budget | | | |
| | | | Paid | | | |
| | | | Totals | | | |

Special Gifts \$19,604.19
 Thank-Offering 4,175.29
 Balance from 1927 Thank-Offering 23,800.00
 Evangelistic and Industrial Building Fund 2,354.57
 7,212.38
\$57,146.83

| | | |
|---|------------|----------|
| <i>G. M. C. Budget—Foreign Missions</i> | | |
| Teacher, Miyagi College, Japan..... | \$1,789.17 | |
| Work for China..... | 1,096.60 | |
| Special Gifts..... | \$2,885.77 | |
| Thank-Offering..... | 465.00 | |
| | 600.00 | 3,950.77 |
| <i>Mission Band Budget—Foreign Missions</i> | | |
| Kindergarten Teacher, Japan..... | \$595.71 | |
| Work for China..... | 297.87 | |
| Special Gifts..... | \$893.58 | |
| Thank-Offering..... | 288.15 | |
| | 982.93 | 2,164.66 |

| | | |
|---------------------------------------|-------------|-------------|
| Total Gifts for Foreign Missions..... | | \$63,262.26 |
| <i>W. M. S. Budget—Home Missions</i> | | |
| American Deaconesses..... | \$3,675.76 | |
| Hungarian Deaconesses..... | 2,236.09 | |
| San Francisco Worker..... | 1,225.26 | |
| Los Angeles Workers..... | 2,450.53 | |
| Bethel Community Center..... | 6,524.46 | |
| Special Gifts..... | \$16,112.10 | |
| Church Building Funds..... | 8,445.72 | |
| Student Aid..... | 1,000.00 | |
| Thank-Offering..... | 600.00 | |
| | 16,800.00 | \$42,957.82 |

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|--------------------------------------|------------|----------|
| <i>G. M. G. Budget—Home Missions</i> | | |
| American Deaconess..... | \$1,270.24 | |
| Bethel Community Center..... | 433.52 | |
| Special Gifts..... | \$1,703.76 | |
| Thank-Offering..... | 341.50 | |
| | 250.00 | 2,295.26 |

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|--|----------|-------------|
| <i>Mission Band Budget—Home Missions</i> | | |
| Kindergarten Teacher, Los Angeles.... | \$297.88 | |
| Thank-Offering..... | 302.12 | |
| Special Gifts..... | 75.45 | |
| | 675.45 | \$45,928.53 |

| | | |
|--|------------|--|
| <i>W. M. S. Budget—Department of Northwest</i> | | |
| Teachers, Indian School..... | \$1,041.48 | |
| Special Gifts..... | 340.50 | |
| Thank-Offering..... | 1,500.00 | |
| | \$2,881.98 | |

| | | |
|------------------------------|------------|--|
| <i>G. M. G. Budget</i> | | |
| Teachers, Indian School..... | \$1,182.01 | |
| Special Gifts..... | 38.00 | |
| | 1,220.01 | |

| | | |
|----------------------------|----------|----------|
| <i>Mission Band Budget</i> | | |
| Kindergarten Teacher..... | \$595.68 | |
| Special Gifts..... | 30.60 | |
| Thank-Offering..... | 680.81 | |
| | 1,307.09 | 5,409.08 |

| | | |
|--|--|--------------|
| Total Gifts for Home Missions..... | | 51,337.61 |
| Grand Total for Home and Foreign Missions..... | | \$114,599.87 |

| | | |
|---|------------|-------------|
| <i>Sales—Books</i> | | |
| Literature..... | \$4,481.10 | |
| Calendars..... | 2,786.38 | |
| Pins..... | 2,118.07 | |
| Pennants..... | 253.40 | |
| Costume Rental..... | 30.35 | |
| Interest..... | 82.70 | |
| Subscriptions— <i>Everyland</i> | 6,684.41 | |
| <i>Missionary Review of World</i> | 230.50 | |
| Keen Refund..... | 122.50 | |
| Reddin Refund..... | 20.00 | |
| | 15.00 | \$16,824.41 |

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|---------------------------|--------------|
| Total Receipts..... | \$146,371.16 |
| Balance, May 1, 1927..... | 150,904.66 |
| | \$297,275.82 |

| | |
|--|-------------|
| DISBURSEMENTS | |
| Foreign Missions..... | \$63,262.26 |
| Home Missions..... | 43,840.87 |
| Department of Northwest..... | 5,409.08 |
| Missionary Home, Tiffin..... | 2,087.66 |
| Educational and Contingent Expenses..... | 24,741.36 |
| | 139,341.23 |

| | |
|---------------------------|--------------|
| Balance, May 1, 1928..... | \$157,934.59 |
|---------------------------|--------------|

| | |
|---|--------------|
| INVESTMENTS | |
| Loans to Board of Home Missions..... | \$61,900.00 |
| Loans to Board of Foreign Missions..... | 63,000.00 |
| Certificates of Deposit..... | 10,000.00 |
| Savings Account..... | 6,375.00 |
| Cash in Bank..... | 16,659.59 |
| | \$157,934.59 |

MRS. RICHARD W. HERBSTER, *Treasurer*
Prospect, Ohio.

On this eighth day of May, 1928,
audited and found correct.

MRS. R. H. STRAYTON,
BERNICE M. HOWISON,
MRS. T. H. FINEFROCK.

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: 310 Schaff Building, 1505 Race Street, Philadelphia

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Superintendents,

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Field Secretaries.
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Rev. Daniel Burghalter, D.D., Tiffin, Ohio.

Field Worker,
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Meetings,
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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Miss Lucy Welty, c/o St. Paul's Orphans' Home, Greenville, Pa.

Secretary of Girls' Missionary Guilds and Field Worker of Mission Bands,
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Historian,
Mrs. F. H. Diehm, 255 Hamilton street, Rochester, N. Y.

Secretary of Temperance,
Mrs. C. C. Bost, Hickory, N. C.

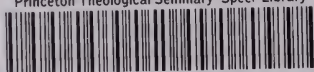
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Mrs. John Lentz, Milton, Pa.

Secretary, Central West,
Mrs. L. P. Back, Sauk City, Wis.

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